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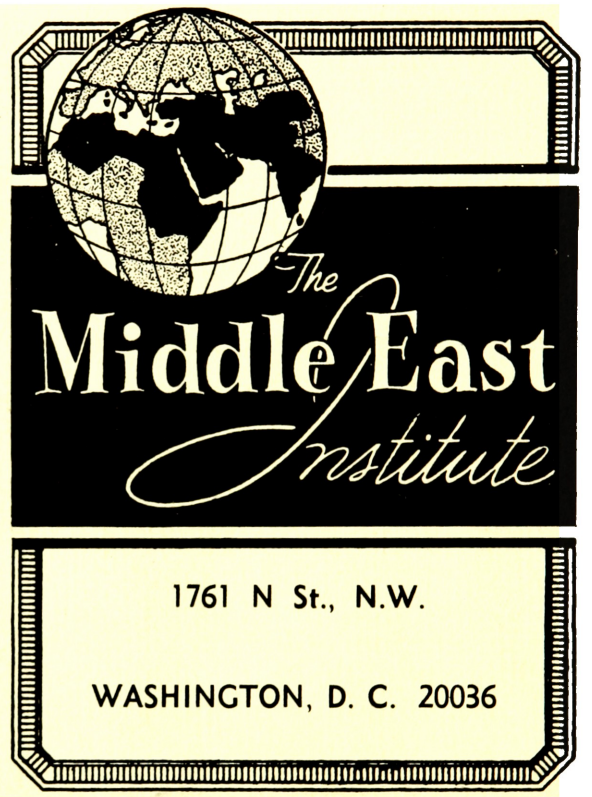
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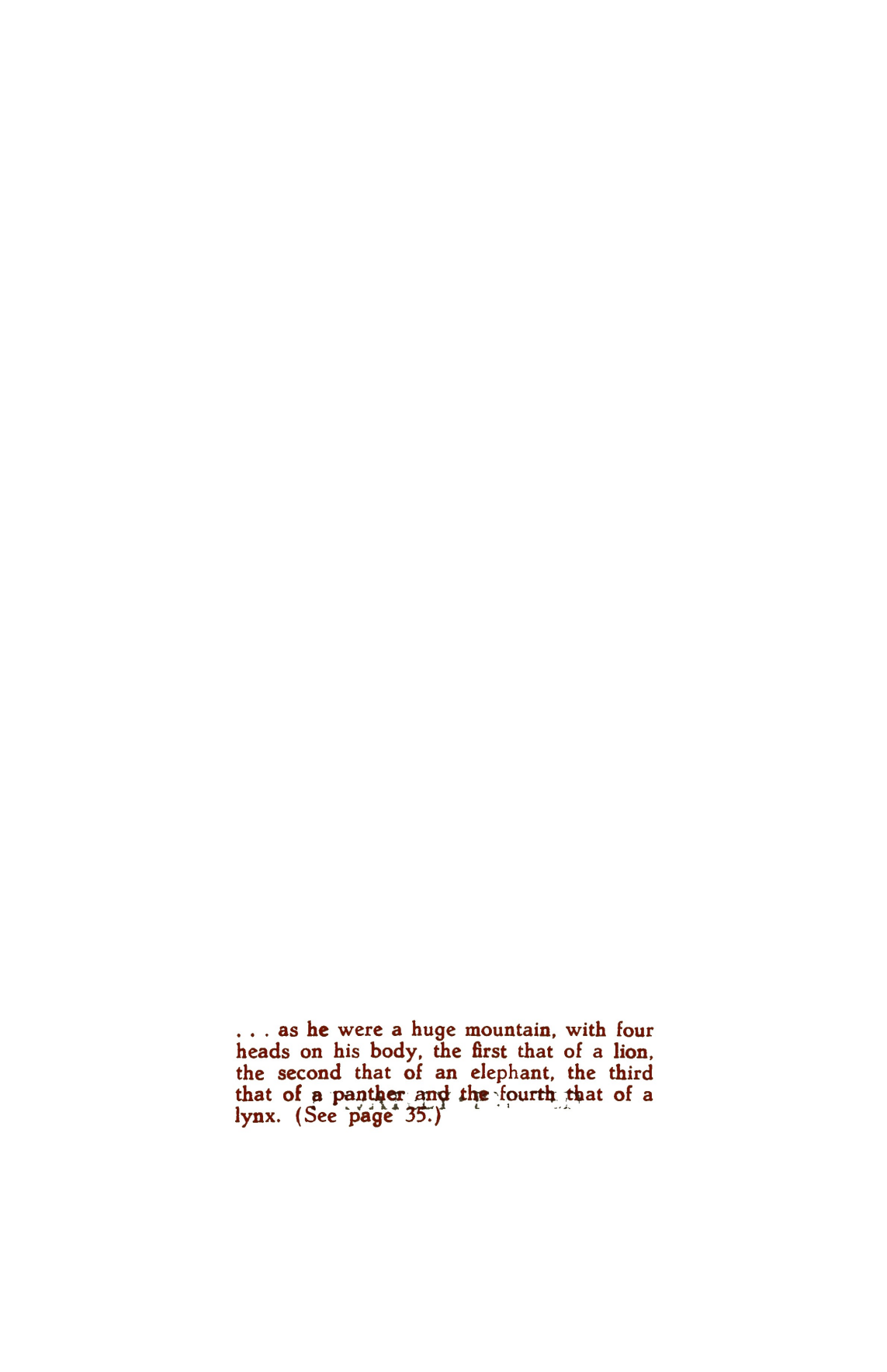

. . . as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther and the fourth that of a lynx. (See page 35.)

THE · BOOK · OF · THE THOUSAND · NIGHTS AND · A · NIGHT

A · PLAIN · AND · LITERAL · TRANSLATION OF · THE · ARABIAN · NIGHTS ENTERTAINMENTS

TRANSLATED · AND · ANNOTATED · BY

RICHARD · F · BURTON

VOLUME
SEVEN

PRIVATELY · PRINTED
BY · THE · BURTON · CLUB

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I INSCRIBE THESE PAGES

TO

AN OLD AND VALUED FRIEND,

JOHN W. LARKING

(WHILOME OF ALEXANDRIA),

IN WHOSE HOSPITABLE HOME ("THE SYCAMORES") I MADE MY FINAL PREPARATIONS FOR A PILGRIMAGE TO MECCAH AND EL-MEDINAH.

R. F. BURTON.

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THE BOOK OF THE

THOUSAND NIGHTS AND A NIGHT

When it was the Six Hundred and Thirty-seventh Night.

SHAHRAZAD continued, It hath reached me, O auspicious King, that Sa'adan having broken into the palace of King Jamak and pounded to pieces those therein, the survivors cried out, "Quarter! Quarter!"; and Sa'adan said to them, "Pinion your King!" So they bound Jamak and took him up, and Sa'adan drove them before him like sheep and brought them to Gharib's presence, after the most part of the citizens had perished by the enemy's swords. When the King of Babel came to himself, he found himself bound and heard Sa'adan say, "I will sup to-night off this King Jamak:" whereupon he turned to Gharib and cried to him, "I throw myself on thy mercy." Replied Gharib, "Become a Moslem, and thou shalt be safe from the Ghul and from the vengeance of the Living One who ceaseth not." So Jamak professed Al-Islam with heart and tongue and Gharib bade loose his bonds. Then he expounded The Faith to his people and they all became True Believers; after which Jamak returned to the city and despatched thence provaunt and henchmen to Gharib; and wine to the camp before Babel where they passed the night. On the morrow, Gharib gave the signal for the march and they fared on till they came to Mayyáfárikín,[1] which they found empty, for its people had heard what

[1] Mayyafarikin, whose adjective for shortness is "Fárikí": the place is often mentioned in The Nights as the then capital of Diyár Bakr, thirty parasangs from Násibín, the classical Nisibis, between the upper Euphrates and Tigris.

had befallen Babel and had fled to Cufa-city and told Ajib. When he heard the news, his Doom-day appeared to him and he assembled his braves and informing them of the enemy's approach ordered them make ready to do battle with his brother's host; after which he numbered them and found them thirty thousand horse and ten thousand foot.[1] So, needing more, he levied other fifty thousand men, cavalry and infantry, and taking horse amid a mighty host, rode forwards, till he came upon his brother's army encamped before Mosul and pitched his tents in face of their lines. Then Gharib wrote a writ and said to his officers, "Which of you will carry this letter to Ajib?" Whereupon Sahim sprang to his feet and cried, "O King of the Age, I will bear thy missive and bring thee back an answer." So Gharib gave him the epistle and he repaired to the pavilion of Ajib who, when informed of his coming, said, "Admit him!" and when he stood in the presence asked him, "Whence comest thou?" Answered Sahim, "From the King of the Arabs and the Persians, son-in-law of Chosroë, King of the world, who sendeth thee a writ; so do thou return him a reply." Quoth Ajib, "Give me the letter;" accordingly Sahim gave it to him and he tore it open and found therein, "In the name of Allah the Compassionating, the Compassionate! Peace on Abraham the Friend await! But afterwards. As soon as this letter shall come to thy hand, do thou confess the Unity of the Bountiful King, Causer of causes and Mover of the clouds;[2] and leave worshipping idols. An thou do this thing, thou art my brother and ruler over us and I will pardon thee the deaths of my father and mother, nor will I reproach thee with what thou hast done. But an thou obey not my bidding, behold, I will hasten to thee and cut off thy head and lay waste thy dominions. Verily, I give thee good counsel, and the Peace be on those who pace the path of salvation and obey the Most High King!" When Ajib read these words and knew the threat they contained, his eyes sank into the crown of his head and he gnashed his teeth and flew into a furious rage. Then he tore the letter in pieces and threw it away, which vexed Sahim and he cried out upon Ajib, saying,

[1] This proportion is singular to moderns but characterised Arab and more especially Turcoman armies.

[2] Such is the bathos caused by the Saja'-assonance: in the music of the Arabic it contrasts strangely with the baldness of translation. The same is the case with the Koran, beautiful in the original and miserably dull in European languages; it is like the glorious style of the "Anglican Version" by the side of its bastard brothers in Hindostani or Marathi; one of these marvels of stupidity translating the "Lamb of God" by "God's little goat."

"Allah wither thy hand for the deed thou hast done!" With this Ajib cried out to his men, saying, "Seize yonder hound and hew him in pieces with your hangers."[1] So they ran at Sahim; but he bared blade and fell upon them and slew of them more than fifty braves; after which he cut his way out, though bathed in blood, and won back to Gharib, who said, "What is this case, O Sahim?" And he told him what had passed, whereat he grew livid for rage and crying "Allaho Akbar—God is most great!"—bade the battle-drums beat. So the fighting-men donned their hauberks and coats of straitwoven mail and baldrick'd themselves with their swords; the footmen drew out in battle-array, whilst the horsemen mounted their prancing horses and dancing camels and levelled their long lances, and the champions rushed into the field. Ajib and his men also took horse and host charged down upon host. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Thirty-eighth Night.

She pursued, It hath reached me, O auspicious King, that when Gharib and his merry men took horse, Ajib and his troops also mounted and host charged down upon host. Then ruled the Kazi of Battle, in whose ordinance is no wrong, for a seal is on his lips and he speaketh not; and the blood railed in rills and purfled earth with curious embroidery; heads grew gray and hotter waxed battle and fiercer. Feet slipped and stood firm the valiant and pushed forwards, whilst turned the faint-heart and fled, nor did they leave fighting till the day darkened and the night starkened. Then clashed the cymbals of retreat and the two hosts drew apart each from other, and returned to their tents, where they nighted. Next morning, as soon as it was day, the cymbals beat to battle and derring-do, and the warriors donned their harness of fight and

[1] This incident is taken from the Life of Mohammed who, in the "Year of Missions" (A. H. 7) sent letters to foreign potentates bidding them embrace Al-Islam; and, his seal being in three lines, Mohammed | Apostle | of Allah, Khusrau Parwíz (= the Charming) was offended because his name was placed below Mohammed's. So he tore the letter in pieces adding, says Firdausi, these words:—

Hath the Arab's daring performed such feat,
Fed on camel's milk and the lizard's meat,
That he cast on Kayánian crown his eye?
Fie, O whirling world! on thy faith and fie!

Hearing of this insult Mohammed exclaimed, "Allah shall tear his kingdom!" a prophecy which was of course fulfilled, or we should not have heard of it. These lines are horribly mutilated in the Dabistan (iii. 99).

baldrick'd[1] their blades the brightest bright and with the brown lance bedight mounted doughty steed every knight and cried out, saying, "This day no flight!" And the two hosts drew out in battle array, like the surging sea. The first to open the chapter[2] of war was Sahim, who drave his destrier between the two lines and played with swords and spears and turned over all the Capitula of combat till men of choicest wits were confounded. Then he cried out, saying, "Who is for fighting? Who is for jousting? Let no sluggard come out nor weakling!" Whereupon there rushed at him a horseman of the Kafirs, as he were a flame of fire; but Sahim let him not stand long before him ere he overthrew him with a thrust. Then a second came forth and he slew him also, and a third and he tare him in twain, and a fourth and he did him to death; nor did they cease sallying out to him and he left not slaying them, till it was noon, by which time he had laid low two hundred braves. Then Ajib cried to his men, "Charge once more," and sturdy host on sturdy host down bore and great was the clash of arms and battle-roar. The shining swords out rang; the blood in streams ran and footman rushed upon footman; Death showed in van and horse-hoof was shodden with skull of man; nor did they cease from sore smiting till waned the day and the night came on in black array, when they drew apart and, returning to their tents, passed the night there. As soon as morning morrowed the two hosts mounted and sought the field of fight; and the Moslems looked for Gharib to back steed and ride under the standards as was his wont, but he came not. So Sahim sent to his brother's pavilion a slave who, finding him not, asked the tent-pitchers,[3] but they answered, "We know naught of him." Whereat he was greatly concerned and went forth and told the troops, who refrained from battle, saying, "An Gharib be absent, his foe will destroy us." Now there was for Gharib's absence a cause strange but true which we will set out in order due. And it was thus. When Ajib returned to his camp

[1] This "Taklíd" must not be translated "girt on the sword." The Arab carries his weapon by a baldrick or bandoleer passed over his right shoulder. In modern days the "Majdal" over the left shoulder supports on the right hip a line of Tatárif or brass cylinders for cartridges: the other cross-belt (Al-Masdar) bears on the left side the Kharízah or bullet-pouch of hide; and the Hizám or waist-belt holds the dagger and extra cartridges. (Pilgrimage iii. 90.)

[2] Arab. "Bab," which may mean door or gate. The plural form (Abwáb) occurs in the next line, meaning that he displayed all manner of martial prowess.

[3] Arab. "Farrásh" (also used in Persian), a man of general utility who pitches tents, sweeps the floors, administers floggings, etc. etc. (Pilgrimage iii. 90.)

on the preceding night, he called one of his guardsmen by name Sayyár and said to him, "O Sayyar, I have not treasured thee save for a day like this; and now I bid thee enter among Gharib's host and, pushing into the marquee of their lord, bring him hither to me and prove how wily thy cunning be." And Sayyar said, "I hear and I obey." So he repaired to the enemy's camp and stealing into Gharib's pavilion, under the darkness of the night, when all the men had gone to their places of rest, stood up as though he were a slave to serve Gharib, who presently, being athirst, called to him for water. So he brought him a pitcher of water, drugged with Bhang, and Gharib could not fulfil his need ere he fell down with head distancing heels, whereupon Sayyar wrapped him in his cloak and carrying him to Ajib's tent, threw him down at his feet. Quoth Ajib, "O Sayyar, what is this?" Quoth he, "This be thy brother Gharib;" whereat Ajib rejoiced and said, "The blessings of the Idols light upon thee! Loose him and wake him." So they made him sniff up vinegar and he came to himself and opened his eyes; then, finding himself bound and in a tent other than his own, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Thereupon Ajib cried out at him, saying, "Dost thou draw on me, O dog, and seek to slay me and take on me thy blood-wreak of thy father and thy mother? I will send thee this very day to them and rid the world of thee." Replied Gharib, "Kafir hound! soon shalt thou see against whom the wheels of fate shall revolve and who shall be overthrown by the wrath of the Almighty King, Who wotteth what is in hearts and Who shall leave thee in Gehenna tormented and confounded! Have ruth on thyself and say with me, 'There is no god but *the* God and Abraham is the Friend of God!' " When Ajib heard Gharib's words, he snarked and snorted and railed at his god, the stone, and called for the sworder and the leather-rug of blood; but his Wazir, who was at heart a Moslem though outwardly a Miscreant, rose and kissing ground before him, said, "Patience, O King, deal not hastily, but wait till we know the conquered from the conqueror. If we prove the victors, we shall have power to kill him and, if we be beaten, his being alive in our hands will be a strength to us." And the Emirs said, "The Minister speaketh sooth!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Thirty-ninth Night,

She continued, It hath reached me, O auspicious King, that when Ajib purposed to slay Gharib, the Wazir rose and said, "Deal not hastily, for we have always power to kill him!" So Ajib bade lay his brother Gharib in irons and chain him up in his own tent and set a thousand stout warriors to guard him. Meanwhile Gharib's host, when they awoke that morning and found not their King, were as sheep sans a shepherd; but Sa'adan the Ghul cried out at them, saying, "O folk, don your war-gear and trust to your Lord to defend you!" So Arabs and Ajams mounted horse, after clothing themselves in hauberks of iron and shirting themselves in straight-knit mail, and sallied forth to the field, the Chiefs and the colours moving in van. Then dashed out the Ghul of the Mountain, with a club on his shoulder, two hundred pounds in weight, and wheeled and careered, saying, "Ho, worshippers of idols, come ye out and renown it this day, for 'tis a day of onslaught! Whoso knoweth me hath enough of my mischief and whoso knoweth me not, I will make myself known to him. I am Sa'adan, servant of King Gharib. Who is for jousting? Who is for fighting? Let no faint-heart come forth to me to-day nor weakling." And there rushed upon him a Champion of the Infidels, as he were a flame of fire, and drove at him, but Sa'adan charged home at him and dealt him with his club a blow which broke his ribs and cast him lifeless to the earth. Then he called out to his sons and slaves, saying, "Light the bonfire, and whoso falleth of the Kafirs do ye dress him and roast him well in the flame, then bring him to me that I may break my fast on him!" So they kindled a fire midmost the plain and laid thereon the slain, till he was cooked, when they brought him to Sa'adan, who gnawed his flesh and crunched his bones. When the Miscreants saw the Mountain-Ghul do this deed they were affrighted with sore affright, but Ajib cried out to his men, saying, "Out on you! Fall upon the Ogre and hew him in hunks with your scymitars!" So twenty thousand men ran at Sa'adan, whilst the footmen circled round him and rained upon him darts and shafts so that he was wounded in four-and-twenty places, and his blood ran down upon the earth, and he was alone. Then the host of the Moslems drave at the heathenry, calling for help upon the Lord of the three Worlds, and they ceased not from fight and fray till the day came to an end, when they drew apart. But the Infidels had captured Sa'adan, as he

were a drunken man for loss of blood; and they bound him fast and set him by Gharib who, seeing the Ghul a prisoner, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! O Sa'adan, what case is this?" "O my lord," replied Sa'adan, "it is Allah (extolled and exalted be He!) who ordaineth joy and annoy and there is no help but this and that betide." And Gharib rejoined, "Thou speakest sooth, O Sa'adan!" But Ajib passed the night in joy and he said to his men, "Mount ye on the morrow and fall upon the Moslems so shall not one of them be left alive." And they replied, "Hearkening and obedience!" This is how it fared with them; but as regards the Moslems, they passed the night, dejected and weeping for their King and Sa'adan; but Sahim said to them, "O folk, be not concerned, for the aidance of Almighty Allah is nigh." Then he waited till midnight, when he assumed the garb of a tent-pitcher; and, repairing to Ajib's camp, made his way between the tents and pavilions till he came to the King's marquee, where he saw him seated on his throne surrounded by his Princes. So he entered and going up to the candles which burnt in the tent, snuffed them and sprinkled levigated henbane on the wicks; after which he withdrew and waited without the marquee, till the smoke of the burning henbane reached Ajib and his Princes and they fell to the ground like dead men. Then he left them and went to the prison tent, where he found Gharib and Sa'adan, guarded by a thousand braves, who were overcome with sleep. So he cried out at the guards, saying, "Woe to you! Sleep not; but watch your prisoners and light the cressets." Presently he filled a cresset with firewood, on which he strewed henbane, and lighting it, went round about the tent with it, till the smoke entered the nostrils of the guards, and they all fell asleep drowned by the drug; when he entered the tent and finding Gharib and Sa'adan also insensible he aroused them by making them smell and sniff at a sponge full of vinegar he had with him. Thereupon he loosed their bonds and collars, and when they saw him, they blessed him and rejoiced in him. After this they went forth and took all the arms of the guards and Sahim said to them, "Go to your own camp;" while he re-entered Ajib's pavilion and, wrapping him in his cloak, lifted him up and made for the Moslem encampment. And the Lord, the Compassionate, protected him, so that he reached Gharib's tent in safety and unrolled the cloak before him. Gharib looked at its contents and seeing his brother Ajib bound, cried out,

"Allaho Akbar—God is Most Great! Aidance! Victory!" And he blessed Sahim and bade him arouse Ajib. So he made him smell the vinegar mixed with incense, and he opened his eyes and, finding himself bound and shackled, hung down his head earthwards.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that after Sahim had aroused Ajib, whom he had made insensible with henbane and had brought to his brother Gharib, the captive opened his eyes and, feeling himself bound and shackled, hung down his head earthwards. Thereupon cried Sahim, O Accursed, lift thy head!" So he raised his eyes and found himself amongst Arabs and Ajamis and saw his brother seated on the throne of his estate and the place of his power, wherefore he was silent and spake not. Then Gharib cried out and said, "Strip me this hound!" So they stripped him and came down upon him with whips, till they weakened his body and subdued his pride, after which Gharib set over him a guard of an hundred knights. And when this fraternal correction had been administered they heard shouts of, "There is no God but *the* God!" and "God is Most Great!" from the camp of the Kafirs. Now the cause of this was that, ten days after his nephew King Al-Damigh, Gharib's uncle, had set out from Al-Jaziraḥ, with twenty thousand horse, and on nearing the field of battle, had despatched one of his scouts to get news. The man was absent a whole day, at the end of which time he returned and told Al-Damigh all that had happened to Gharib with his brother. So he waited till the night, when he fell upon the Infidels, crying out, "Allaho Akbar!" and put them to the edge of the biting scymitar. When Gharib heard the Takbir,[1] he said to Sahim, "Go find out the cause of these shouts and war-cries." So Sahim repaired to the field of battle and questioned the slaves and camp followers, who told him that King Al-Damigh had come up with twenty thousand men and had fallen upon the idolaters by night, saying, "By the virtue of Abraham the Friend, I will not forsake my brother's son, but will play a brave man's part and beat back the host of Miscreants and please the Omnipotent King!" So Sahim returned and told his uncle's derring-do to Gharib, who

[1] *i.e.* the slogan-cry of "Allaho Akbar," which M. C. Barbier de Meynard compares with the Christian "Te Deum."

cried out to his men, saying, "Don your arms and mount your steeds and let us succour my father's brother!" So they took horse and fell upon the Infidels and put them to the edge of the sharp sword. By the morning they had killed nigh fifty thousand of the Kafirs and made other thirty thousand prisoners, and the rest of Ajib's army dispersed over the length and breadth of earth. Then the Moslems returned in victory and triumph, and Gharib rode out to meet his uncle, whom he saluted and thanked for his help Quoth Al-Damigh, "I wonder if that dog Ajib fell in this day's affair." Quoth Gharib, "O uncle, be of good cheer and keep thine eyes cool and clear: know that he is with me in chains." When Al-Damigh heard this he rejoiced with exceeding joy and the two kings dismounted and entered the pavilion, but found no Ajib there; whereupon Gharib exclaimed, "O glory of Abraham, the Friend (with whom be peace!)," adding, "Alas, what an ill end is this to a glorious day!" and he cried out to the tent-pitchers, saying, "Woe to you! Where is my enemy who oweth me so much?" Quoth they, "When thou mountedst and we went with thee, thou didst not bid us guard him;" and Gharib exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" But Al-Damigh said to him, "Hasten not nor be concerned, for where can he go, and we in pursuit of him?" Now the manner of Ajib's escape was in this wise. His page Sayyar had been ambushed in the camp and when he saw Gharib mount and ride forth, leaving none to guard his enemy Ajib, he could hardly credit his eyes. So he waited awhile and presently crept to the tent and taking Ajib, who was senseless for the pain of the bastinado, on his back, made off with him into the open country and fared on at the top of his speed from early night to the next day, till he came to a spring of water, under an apple tree. There he set down Ajib from his back and washed his face, whereupon he opened his eyes and seeing Sayyar, said to him, "O Sayyar, carry me to Cufa that I may recover there and levy horsemen and soldiers wherewith to overthrow my foe: and know, O Sayyar, that I am anhungered." So Sayyar sprang up and going out to the desert caught an ostrich-poult and brought it to his lord. Then he gathered fuel and deftly using the fire-sticks kindled a fire, by which he roasted the bird which he had hallal'd[1] and fed Ajib with its flesh and gave him to drink of the water of the spring,

[1] The Anglo-Indian term for the Moslem rite of killing animals for food. (Pilgrimage i. 377.)

till his strength returned to him, after which he went to one of the Badawi tribal encampments, and stealing thence a steed mounted Ajib upon it and journeyed on with him for many days till they drew near the city of Cufa. The Viceroy of the capital came out to meet and salute the King, whom he found weak with the beating his brother had inflicted upon him; and Ajib entered the city and called his physicians. When they answered his summons, he bade them heal him in less than ten days' time: they said, "We hear and we obey," and they tended him till he became whole of the sickness that was upon him and of the punishment. Then he commanded his Wazirs to write letters to all his Nabobs and vassals, and he indited one-and-twenty writs and despatched them to the governors, who assembled their troops and set out for Cufa by forced marches.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that Ajib sent orders to assemble the troops, who marched forthright to Cufa. Meanwhile, Gharib, being troubled for Ajib's escape, despatched in quest of him a thousand braves, who dispersed on all sides and sought him a day and a night, but found no trace of him; so they returned and told Gharib, who called for his brother Sahim, but found him not; whereat he was sore concerned, fearing for him from the shifts of Fortune. And lo! Sahim entered and kissed ground before Gharib, who rose, when he saw him, and asked, "Where hast thou been, O Sahim?" He answered, "O King, I have been to Cufa and there I find that the dog Ajib hath made his way to his capital and is healed of his hurts: eke, he hath written letters to his vassals and sent them to his Nabobs who have brought him troops." When Gharib heard this, he gave the command to march; so they struck tents and fared for Cufa. When they came in sight of the city, they found it compassed about with a host like the surging main, having neither beginning nor end. So Gharib with his troops encamped in face of the Kafirs and set up his standards, and darkness fell down upon the two hosts, whereupon they lighted camp-fires and kept watch till daybreak. Then King Gharib rose and making the Wuzu-ablution, prayed a two-bow prayer according to the rite of our father Abraham the Friend (on whom be the Peace!); after which he commanded the battle-drums to sound the point of war. Accord-

ingly, the kettle-drums beat to combat and the standards fluttered whilst the fighting men armour donned and their horses mounted and themselves displayed and to plain fared. Now the first to open the gate of war was King Al-Damigh, who urged his charger between the two opposing armies and displayed himself and played with the swords and the spears, till both hosts were confounded and at him marvelled, after which he cried out, saying, "Who is for jousting? Let no sluggard come out to me nor weakling; for I am Al-Damigh, the King, brother of Kundamir the King." Then there rushed forth a horseman of the Kafirs, as he were a flame of fire, and drave at Al-Damigh, without word said; but the King received him with a lance-thrust in the breast so dour that the point issued from between his shoulders and Allah hurried his soul to the fire, the abiding-place dire. Then came forth a second he slew, and a third he slew likewise, and they ceased not to come out to him and he to slay them, till he had made an end of six-and-seventy fighting men. Hereupon the Miscreants and men of might hung back and would not encounter him; but Ajib cried out to his men and said, "Fie on you, O folk! if ye all go forth to him, one by one, he will not leave any of you, sitting or standing. Charge on him all at once and cleanse of them our earthly wone and strew their heads for your horses' hoofs like a plain of stone!" So they waved the awe-striking flag and host was heaped upon host; blood rained in streams upon earth and railed and the Judge of battle ruled, in whose ordinance is no unright. The fearless stood firm on feet in the stead of fight, whilst the faint-heart gave back and took to flight thinking the day would never come to an end nor the curtains of gloom would be drawn by the hand of Night; and they ceased not to battle with swords and to smite till light darkened and murk starkened. Then the kettle-drums of the Infidels beat the retreat, but Gharib, refusing to stay his arms, drave at the Paynimry, and the Believers in Unity, the Moslems, followed him. How many heads and hands they shore, how many necks and sinews they tore, how many knees and spines they mashed and how many grown men and youths they to death bashed! With the first gleam of morning grey the Infidels broke and fled away, in disorder and disarray; and the Moslems followed them till middle-day and took over twenty thousand of them, whom they brought to their tents in bonds to stay. Then Gharib sat down before the gate of Cufa and commanded a herald to

proclaim pardon and protection for every wight who should leave the worship to idols dight and profess the unity of His All-might the Creator of mankind and of light and night. So was made proclamation as he bade in the streets of Cufa and all that were therein embraced the True Faith, great and small; then they issued forth in a body and renewed their Islam before King Gharib, who rejoiced in them with exceeding joy and his breast broadened and he threw off all annoy. Presently he enquired of Mardas and his daughter Mahdiyah, and, being told that he had taken up his abode behind the Red Mountain, he called Sahim and said to him, "Find out for me what is become of thy father." Sahim mounted steed without stay or delay and set his berry-brown spear in rest and fared on in quest till he reached the Red Mountain, where he sought for his father, yet found no trace of him nor of his tribe; however, he saw in their stead an elder of the Arabs, a very old man, broken with excess of years, and asked him of the folk and whither they were gone. Replied he, "O my son, when Mardas heard of Gharib's descent upon Cufa he feared with great fear and, taking his daughter and his folk, set out with his handmaids and negroes into the wild and wold, and I wot not whither he went." So Sahim, hearing the Shaykh's words, returned to Gharib and told him thereof, whereat he was greatly concerned. Then he sat down on his father's throne and, opening his treasuries, distributed largesse to each and every of his braves. And he took up his abode in Cufa and sent out spies to get news of Ajib. He also summoned the Grandees of the realm, who came and did him homage; as also did the citizens and he bestowed on them sumptuous robes of honour and commended the Ryots to their care.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Forty-second Night,

She pursued, It hath reached me, O auspicious King, that Gharib, after giving robes of honour to the citizens of Cufa and commending the Ryots to their care, went out on a day of the days to hunt, with an hundred horse, and fared on till he came to a Wady, abounding in trees and fruits and rich in rills and birds. It was a pasturing-place for roes and gazelles, to the spirit a delight whose scents reposed from the langour of fight. They encamped in the valley, for the day was clear and bright, and

there passed the night. On the morrow, Gharib made the Wuzu-ablution and prayed the two-bow dawn-prayer, offering up praise and thanks to Almighty Allah; when, lo and behold! there arose a clamour and confusion in the meadows, and he bade Sahim go see what was to do. So Sahim mounted forthright and rode till he espied goods being plundered and horses haltered and women carried off and children crying out. Whereupon he questioned one of the shepherds, saying, "What be all this?"; and they replied, "This is the Harim of Mardas, Chief of the Banu Kahtan, and his good and that of his clan; for yesterday Jamrkan slew Mardas and made prize of his women and children and household stuff and all the belonging of his tribe. It is his wont to go a-raiding and to cut off highways and waylay wayfarers and he is a furious tyrant; neither Arabs nor Kings can prevail against him and he is the scourge and curse of the country." Now when Sahim heard these news of his sire's slaughter and the looting of his Harim and property, he returned to Gharib and told him the case, wherefore fire was added to his fire and his spirit chafed to wipe out his shame and his blood-wit to claim: so he rode with his men after the robbers till he overtook them and fell upon them, crying out and saying, "Almighty Allah upon the rebel, the traitor, the infidel!" and he slew in a single charge one-and-twenty fighting-men. Then he halted in mid-field, with no coward's heart, and cried out, "Where is Jamrkan? Let him come out to me, that I may make him quaff the cup of disgrace and rid of him earth's face!" Hardly had he made an end of speaking, when forth rushed Jamrkan, as he were a calamity of calamities or a piece of a mountain, cased in steel. He was a mighty huge [1] Amalekite; and he drave at Gharib without speech or salute, like the fierce tyrant he was. And he was armed with a mace of China steel, so heavy, so potent, that had he smitten a hill he had smashed it. Now when he charged, Gharib met him like a hungry lion, and the brigand aimed a blow at his head with his mace; but he evaded it and it smote the earth and sank therein half a cubit deep. Then Gharib took his battle flail and smiting Jamrkan on the wrist, crushed his fingers and the mace dropped from his grasp; whereupon Gharib bent down from his seat in selle and snatching it up, swiftlier than the blinding leven, smote him therewith full on the flat of the ribs,

[1] Arab. "tawîlan jiddan"—a hideous Cairenism in these days; but formerly used by Al-Mas'ûdî and other good writers.

and he fell to the earth like a long-stemmed palm-tree. So Sahim took him and pinioning him, haled him off with a rope, and Gharib's horsemen fell on those of Jamrkan and slew fifty of them: the rest fled; nor did they cease flying till they reached their tribal camp and raised their voices in clamour; whereupon all who were in the Castle came out to meet them and asked the news. They told the tribe what had passed; and, when they heard that their chief was a prisoner, they set out for the valley vying one with other in their haste to deliver him. Now when King Gharib had captured Jamrkan and had seen his braves take flight, he dismounted and called for Jamrkan, who humbled himself before him, saying, "I am under thy protection, O champion of the Age!" Replied Gharib, "O dog of the Arabs, dost thou cut the road for the servants of Almighty Allah, and fearest thou not the Lord of the Worlds?" "O my master," asked Jamrkan, "and who is the Lord of the Worlds?" "O dog," answered Gharib, "and what calamity dost thou worship?" He said, "O my lord, I worship a god made of dates [1] kneaded with butter and honey, and at times I eat him and make me another." When Gharib heard this, he laughed till he fell backwards and said, "O miserable, there is none worship-worth save Almighty Allah, who created thee and created all things and provideth all creatures with daily bread, from whom nothing is hid and He over all things is Omnipotent." Quoth Jamrkan, "And where is this great god, that I may worship him?" Quoth Gharib, "O fellow, know that this god's name is Allah—*the* God—and it is He who fashioned the heavens and the earth and garred the trees to grow and the waters to flow. He created wild beasts and birds and Paradise and Hell-fire and veileth Himself from all eyes seeing and of none being seen. He, and He only, is the Dweller on high. Extolled be His perfection! There is no god but He!" When Jamrkan heard these words, the ears of his heart were opened; his skin shuddered with horripilation and he said, "O my lord, what shall I say that I may become of you and that this mighty Lord may accept of me?" Replied Gharib, "Say, 'There is no god but *the* God and Abraham the Friend is the Apostle of God!' " So he pronounced the profession of the Faith and was written of

[1] Arab. " 'Ajwah," enucleated dates pressed together into a solid mass so as to be sliced with a knife like cold pudding. The allusion is to the dough-idols of the Hanífah tribe, whose eating their gods made the saturnine Caliph Omar laugh.

the people of felicity. Then quoth Gharib, " Say me, hast thou tasted the sweetness of Al-Islam?"; and quoth the other, "Yes;" whereupon Gharib cried, "Loose his bonds!" So they unbound him and he kissed ground before Gharib and his feet. Now whilst this was going on, behold, they espied a great cloud of dust that towered till it walled the wold.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Forty-third Night,

She pursued, It hath reached me, O auspicious King, that Jamrkan islamised and kissed the ground between the hands of Gharib; and, as they were thus, behold, a great cloud of dust towered till it walled the wold and Gharib said to Sahim, "Go and see for us what it be." So he went forth, like a bird in full flight, and presently returned, saying, "O King of the Age, this dust is of the Banu Amir, the comrades of Jamrkan." Whereupon quoth Gharib to the new Moslem, "Ride out to thy people and offer to them Al-Islam: an they profess, they shall be saved; but, an they refuse, we will put them to the sword." So Jamrkan mounted and driving steed towards his tribesmen, cried out to them; and they knew him and dismounting, came up to him on foot and said, "We rejoice in thy safety, O our lord!" Said he, "O folk, whoso obeyeth me shall be saved; but whoso gainsayeth me, I will cut him in twain with this scymitar." And they made answer, saying, "Command us what thou wilt, for we will not oppose thy commandment." Quoth he, "Then say with me, 'There is no god but *the* God and Abraham is the Friend of God!' " They asked, "O our lord, whence haddest thou these words?" And he told them what had befallen him with Gharib, adding, "O folk, know ye not that I am your chief in battle-plain and where men of cut and thrust are fain; and yet a man single-handed me to prisoner hath ta'en and made me the cup of shame and disgrace to drain?" When they heard his speech, they spoke the word of Unity and Jamrkan led them to Gharib, at whose hands they renewed their profession of Al-Islam and wished him glory and victory, after they had kissed the earth before him. Gharib rejoiced in them and said to them, "O folk, return to your people and expound Al-Islam to them;" but all replied, "O our lord, we will never leave thee, whilst we live; but we will go and fetch our families and return to thee." And Gharib

said, "Go, and join me at the city of Cufa." So Jamrkan and his comrades returned to their tribal camp and offered Al-Islam to their women and children, who all to a soul embraced the True Faith, after which they dismantled their abodes and struck their tents and set out for Cufa, driving before them their steeds, camels and sheep. During this time Gharib returned to Cufa, where the horsemen met him in state. He entered his palace and sat down on his sire's throne with his champions ranged on either hand. Then the spies came forwards, and informed him that his brother Ajib had made his escape and had taken refuge with Jaland [1] bin Karkar, lord of the city of Oman and land of Al-Yaman; whereupon Gharib cried aloud to his host, "O men, make you ready to march in three days." Then he expounded Al-Islam to the thirty thousand men he had captured in the first affair and exhorted them to profess and take service with him. Twenty thousand embraced the Faith, but the rest refused and he slew them. Then came forward Jamrkan and his tribe and kissed the ground before Gharib, who bestowed on him a splendid robe of honour and made him captain of his vanguard, saying, "O Jamrkan, mount with the Chiefs of thy kith and kin and twenty thousand horse and fare on before us to the land of Jaland bin Karkar." "Hearkening and obedience," answered Jamrkan and, leaving the women and children of the tribe in Cufa, he set forward. Then Gharib passed in review the Harim of Mardas and his eye lit upon Mahdiyah, who was among the women, wherewith he fell down fainting. They sprinkled rose-water on his face, till he came to himself, when he embraced Mahdiyah and carried her into a sitting-chamber, where he sat with her; and they twain lay together that night without fornication. Next morning he went out and sitting down on the throne of his kingship, robed his uncle Al-Damigh with a robe of honour; and appointed him his viceroy over all Al-Irak, commending Mahdiyah to his care, till he should return from his expedition against Ajib; and, when the order was accepted, he set out for the land of Al-Yaman and the City of Oman with twenty thousand horse and ten thousand foot. Now, when Ajib and his defeated army drew in sight of Oman, King Jaland saw the dust of their approach and

[1] Mr. Payne writes "Julned." In a fancy name we must not look for grammar; but a quiescent lám (*l*) followed by nún (*n*) is unknown to Arabic while we find sundry cases of "lan" (fath'd lám and nún), and Jalandah means noxious or injurious. In Oman also there was a dynasty called Julándah, for which see Mr. Badger (xiii. and *passim*).

sent to find out its meaning, scouts who returned and said, "Verily this is the dust of one hight Ajib, lord of Al-Irak." And Jaland wondered at his coming to his country and, when assured of the tidings, he said to his officers, "Fare ye forth and meet him." So they went out and met him and pitched tents for him at the city-gate; and Ajib entered in to Jaland, weeping-eyed and heavy-hearted. Now Jaland's wife was the daughter of Ajib's paternal uncle and he had children by her; so, when he saw his kinsman in this plight, he asked for the truth of what ailed him and Ajib told him all that had befallen him, first and last, from his brother and said, "O King, Gharib biddeth the folk worship the Lord of the Heavens and forbiddeth them from the service of simulacres and other of the gods." When Jaland heard these words he raged and revolted and said, "By the virtue of the Sun, Lord of Life and Light, I will not leave one of thy brother's folk in existence! But where didst thou quit them and how many men are they?" Answered Ajib, "I left them in Cufa and they be fifty thousand horse." Whereupon Jaland called his Wazir Jawámard,[1] saying, "Take thee seventy thousand horse and fare to Cufa and bring me the Moslems alive, that I may torture them with all manner of tortures." So Jawamard departed with his host and fared through the first day and the second till the seventh day, when he came to a Wady abounding in trees and rills and fruits. Here he called a halt——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Forty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Jaland sent Jawamard with his army to Cufa, they came upon a Wady abounding in trees and rills where a halt was called and they rested till the middle of the night, when the Wazir gave the signal for departure and mounting, rode on before them till hard upon dawn, at which time he descended into a well-wooded valley, whose flowers were fragrant and whose birds warbled on boughs, as they swayed gracefully to and fro, and Satan blew into his sides and puffed him up with pride and he improvised these couplets and cried,

[1] Doubtless for Jawán-mard—un giovane, a brave. See vol. iv., p. 208.

"I plunge with my braves in the seething sea; * Seize the foe in my strength and my valiancy;
And the doughtiest knights wot me well to be * Friend to friend and fierce foe to mine enemy.
I will load Gharib with the captive's chains * Right soon, and return in all joy and glee;
For I've donned my mail and my weapons wield * And on all sides charge at the chivalry."[1]

Hardly had Jawamard made an end of his verses when there came out upon him from among the trees a horseman of terrible mien covered and clad in steely sheen, who cried out to him, saying, "Stand, O riff-raff of the Arabs! Doff thy dress and ground thine arms-gear and dismount thy destrier and be off with thy life!" When Jawamard heard this, the light in his eyes became darkest night and he drew his sabre and drove at Jamrkan, for he it was, saying, "O thief of the Arabs, wilt thou cut the road for me, who am captain of the host of Jaland bin Karkar and am come to bring Gharib and his men in bond?" When Jamrkan heard these words, he said, "How cooling is this to my heart and liver!" And he made at Jawamard versifying in these couplets,

"I'm the noted knight in the field of fight, * Whose sabre and spear every foe affright!
Jamrkan am I, to my foes a fear, * With a lance-lunge known unto every knight:
Gharib is my lord, nay my pontiff, my prince, * Where the two hosts dash very lion of might:
An Imam of the Faith, pious, striking awe * On the plain where his foes like the fawn take flight;
Whose voice bids folk to the faith of the Friend, * False, doubling idols and gods despite!"

Now Jamrkan had fared on with his tribesmen ten days' journey from Cufa-city and called a halt on the eleventh day till midnight, when he ordered a march and rode on devancing them till he descended into the valley aforesaid and heard Jawamard reciting his verses. So he drave at him as the driving of a ravening lion, and smiting him with his sword, clove him in twain and waited till his captains came up, when he told them what had passed and said to them. "Take each of you five thousand men and disperse round about the Wady, whilst I and the Banu Amir fall upon the enemy's van, shouting, Allaho Akbar—God is Most Great! When

[1] Mr. Payne transposes the distichs, making the last first. I have followed the Arabic order finding it in the Mac. and Bul. Edits. (ii. 129).

ye hear my slogan, do ye charge them, crying like me upon the Lord, and smite them with the sword." "We hear and we obey," answered they and turning back to their braves did his bidding and spread themselves about the sides of the valley in the twilight forerunning the dawn. Presently, lo and behold! up came the army of Al-Yaman, like a flock of sheep, filling plain and steep, and Jamrkan and the Banu Amir fell upon them, shouting, "Allaho Akbar!" till all heard it, Moslems and Miscreants. Whereupon the True Believers ambushed in the valley answered from every side and the hills and mountains responsive cried and all things replied, green and dried, saying, "God is Most Great! Aidance and Victory to us from on High! Shame to the Miscreants who His name deny!" And the Kafirs were confounded and smote one another with sabres keen whilst the True Believers and pious fell upon them like flames of fiery sheen and naught was seen but heads flying and blood jetting and faint-hearts hieing. By the time they could see one another's faces, two-thirds of the Infidels had perished and Allah hastened their souls to the fire and abiding-place dire. The rest fled and to the deserts sped whilst the Moslems pursued them to slay and take captives till middle-day, when they returned in triumph with seven thousand prisoners; and but six-and-twenty thousand of the Infidels escaped and the most of them wounded. Then the Moslems collected the horses and arms, the loads and tents of the enemy and despatched them to Cufa with an escort of a thousand horse; ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that Jamrkan in his battle with Jawamard slew him and slew his men; and, after taking many prisoners and much money and many horses and loads, sent them with an escort of a thousand riders, to Cufa city. Then he and the army of Al-Islam dismounted and expounded The saving Faith to the prisoners, who made profession with heart and tongue; whereupon they released them from bonds and embraced them and rejoiced in them. Then Jamrkan made his troops, who had swelled to a mighty many, rest a day and a night and marched with the dawn, intending to attack Jaland bin Karkar in the city of Oman; whilst the thousand horse fared back to Cufa with the

loot. When they reached the city, they went in to King Gharib and told him what had passed, whereat he rejoiced and gave them joy and, turning to the Ghul of the Mountain, said, "Take horse with twenty thousand and follow Jamrkan." So Sa'adan and his sons mounted and set out, amid twenty thousand horse for Oman. Meanwhile, the fugitives of the defeated Kafirs reached Oman and went in to Jaland, weeping and crying, "Woe!" and "Ruin!" whereat he was confounded and said to them, "What calamity hath befallen you?" So they told him what had happened and he said, "Woe to you! How many men were they?" They replied, "O King, there were twenty standards, under each a thousand men." When Jaland heard these words he said, "May the sun pour no blessing on you! Fie upon you! What, shall twenty thousand overcome you, and you seventy thousand horse and Jawamard able to withstand three thousand in field of fight?" Then, in the excess of his rage and mortification, he bared his blade and cried out to those who were present, saying, "Fall on them!" So the courtiers drew their swords upon the fugitives and annihilated them to the last man and cast them to the dogs. Then Jaland cried aloud to his son, saying, "Take an hundred thousand horse and go to Al-Irak and lay it waste altogether." Now this son's name was Kúrajân and there was no doughtier knight in all the force; for he could charge single-handed three thousand riders. So he and his host made haste to equip themselves and marched in battle-array, rank following rank, with the Prince at their head, glorying in himself and improvising these couplets,

"I'm Al-Kurajan, and my name is known * To beat all who in wold or in city wone!
How many a soldier my sword at will * Struck down like a cow on the ground bestrown?
How many a soldier I've forced to fly * And have rolled their heads as a ball is thrown?
Now I'll drive and harry the land Irak[1] * And like rain I'll shower the blood of fone;
And lay hands on Gharib and his men, whose doom * To the wise a warning shall soon be shown!"

The host fared on twelve days' journey and, while they were still marching, behold, a great dust cloud arose before them and walled

[1] Al-Irak like Al-Yaman may lose the article in verse.

the horizon and the whole region. So Kurajan sent out scouts, saying, "Go forth and bring me tidings of what meaneth this dust." They went till they passed under the enemy's standards and presently returning said, "O King, verily this is the dust of the Moslems." Whereat he was glad and said, "Did ye count them?" And they answered, "We counted the colours and they numbered twenty." Quoth he, "By my faith, I will not send one man-at-arms against them, but will go forth to them alone by myself and strew their heads under the horses' hooves!" Now this was the army of Jamrkan who, espying the host of the Kafirs and seeing them as a surging sea, called a halt; so his troops pitched the tents and set up the standards, calling upon the name of the All-wise One, the Creator of light and gloom, Lord of all creatures, Who seeth while Him none see, the High to infinity, extolled and exalted be He! There is no God but He! The Miscreants also halted and pitched their tents, and Kurajan said to them "Keep on your arms, and in armour sleep, for during the last watch of the night we will mount and trample yonder handful under feet!" Now one of Jamrkan's spies was standing nigh and heard what Kurajan had contrived; so he returned to the host and told his chief who said to them, "Arm yourselves and as soon as it is night, bring me all the mules and camels and hang all the bells and clinkets and rattles ye have about their necks." Now they had with them more than twenty thousand camels and mules. So they waited till the Infidels fell asleep, when Jamrkan commanded them to mount, and they rose to ride and on the Lord of the Worlds they relied. Then said Jamrkan, "Drive the camels and mules to the Miscreants' camp and push them with your spears for goads!" They did as he bade and the beasts rushed upon the enemy's tents, whilst the bells and clinkets and rattles jangled [1] and the Moslems followed at their heels, shouting, "God is Most Great!" till all the hills and mountains resounded with the name of the Highmost Deity, to whom belong glory and majesty! The cattle hearing this terrible din, took fright and rushed upon the tents and trampled the folk, as they lay asleep.——And Shahrazad perceived the dawn of day and ceased to say her permitted say

[1] Arab. "Ka'ka'at": hence Jabal Ka'ka'án, the higher levels in Meccah, of old inhabited by the Jurhamites and so called from their clashing and jangling arms; whilst the Amalekites dwelt in the lower grounds called Jiyád from their generous steeds. (Pilgrimage iii. 191.)

When it was the Six Hundred and Forty-sixth Night,

She continued, It hath reached me, O auspicious King, that when Jamrkan fell upon them with his men and steeds and camels, and the camp lay sleeping, the idolaters started up in confusion and, snatching up their arms, fell upon one another with smiting, till the most part was slaughtered. And when the day broke, they looked and found no Moslem slain, but saw them all on horse-back, armed and armoured; wherefore they knew that this was a sleight which had been played upon them, and Kurajan cried out to the remnant of his folk, "O sons of whores, what we had a mind to do with them, that have they done with us and their craft hath gotten the better of our cunning." And they were about to charge when, lo and behold! a cloud of dust rose high and walled the horizon-sky, when the wind smote it, so that it spired aloft and spread pavilion-wise in the lift and there it hung; and presently appeared beneath it the glint of helmet and gleam of hauberk and splendid warriors, baldrick'd with their tempered swords and holding in rest their supple spears. When the Kafirs saw this, they held back from the battle and each army sent out, to know the meaning of this dust, scouts, who returned with the news that it was an army of Moslems. Now this was the host of the Mountain-Ghul whom Gharib had despatched to Jamrkan's aid, and Sa'adan himself rode in their van. So the two hosts of the True Believers joined company and rushing upon the Paynimry like a flame of fire, plied them with keen sword and Rudaynian spear and quivering lance, what while day was darkened and eyes for the much dust starkened. The valiant stood fast and the faint-hearted coward fled and to the wilds and the wolds swift sped, whilst the blood over earth was like torrents shed; nor did they cease from fight till the day took flight and in gloom came the night. Then the Moslems drew apart from the Miscreants and returned to their tents, where they ate and slept, till the darkness fled away and gave place to smiling day; when they prayed the dawn-prayer and mounted to battle. Now Kurajan had said to his men as they drew off from fight (for indeed two-thirds of their number had perished by sword and spear), "O folk, to-morrow, I will champion it in the stead of war where cut and thrust jar, and where braves push and wheel I will take the field." So, as

soon as light was seen and morn appeared with its shine and sheen, took horse the hosts twain and shouted their slogans amain and bared the brand and hent lance in hand and in ranks took stand. The first to open the door of war was Kurajan, who cried out, saying, "Let no coward come out to me this day nor craven!" Whereupon Jamrkan and Sa'adan stood by the colours, but there ran at him a captain of the Banu Amir and the two drave each at other awhile, like two rams butting. Presently Kurajan seized the Moslem by the jerkin under his hauberk and, dragging him from his saddle, dashed him to the ground where he left him; upon which the Kafirs laid hands on him and bound him and bore him off to their tents; whilst Kurajan wheeled about and careered and offered battle, till another captain came out, whom also he took prisoner; nor did he leave to do thus till he had made prize of seven captains before mid-day. Then Jamrkan cried out with so mighty a cry, that the whole field made reply and heard it the armies twain, and ran at Kurajan with a heart in rageful pain, improvising these couplets,

"Jamrkan am I! and a man of might, * Whom the warriors fear with a sore affright:
I waste the forts and I leave the walls * To wail and weep for the wights I smite:
Then, O Kurajan, tread the rightful road * And quit the paths of thy foul unright:
Own the One True God, who dispread the skies * And made founts to flow and the hills pegged tight:
An the slave embrace the True Faith, he'll 'scape * Hell-pains and in Heaven be deckt and dight!"

When Kurajan heard these words, he snarked and snorted and foully abused the sun and the moon and drave at Jamrkan, versifying with these couplets,

"I'm Kurajan, of this age the knight; * And my shade to the lions of Shara'[1] is blight:
I storm the forts and snare kings of beasts * And warriors fear me in field of fight;
Then, Harkye Jamrkan, if thou doubt my word, * Come forth to the combat and try my might!"

When Jamrkan heard these verses, he charged him with a stout heart and they smote each at other with swords till the two hosts

[1] Al-Shara', a mountain in Arabia.

lamented for them, and they lunged with lance and great was the clamour between them: nor did they leave fighting till the time of mid-afternoon prayer was passed and the day began to wane. Then Jamrkan drave at Kurajan and smiting him on the breast with his mace,[1] cast him to the ground, as he were the trunk of a palm-tree; and the Moslems pinioned him and dragged him off with ropes like a camel. Now when the Miscreants saw their Prince captive, a hot fever-fit of ignorance seized on them and they bore down upon the True Believers thinking to rescue him; but the Moslem champions met them and left most of them prostrate on the earth, whilst the rest turned and sought safety in flight, seeking surer site, while the clanking sabres their back-sides smite. The Moslems ceased not pursuing them till they had scattered them over mount and wold, when they returned from them to the spoil; whereof was great store of horses and tents and so forth:—good look to it for a spoil! Then Jamrkan went in to Kurajan and expounded to him Al-Islam, threatening him with death unless he embraced the Faith. But he refused; so they cut off his head and stuck it on a spear, after which they fared on towards Oman[2] city. But as regards the Kafirs, the survivors returned to Jaland and made known to him the slaying of his son and the slaughter of his host, hearing which he cast his crown to the ground and buffeting his face, till the blood ran from his nostrils, fell fainting to the floor. They sprinkled rose-water on his head, till he came to himself and cried to his Wazir, "Write letters to all my Governors and Nabobs, and bid them leave not a smiter with the sword nor a lunger with the lance nor a bender of the bow, but bring them all to me in one body." So he wrote letters and despatched them by runners to the Governors, who levied their power and joined the King with a prevailing host, whose number was one hundred and eighty-thousand men. Then they made ready tents and camels and

[1] See vol. vi., 249. "This (mace) is a dangerous weapon when struck on the shoulders or unguarded arm: I am convinced that a blow with it on a head armoured with a salade (cassis cælata, a light iron helmet) would stun a man" (says La Brocquière).

[2] Oman, which the natives pronounce "Amán," is the region best known by its capital, Maskat. These are the Omana Moscha and Omanum Emporium of Ptolemy and the Periplus. Ibn Batutah writes Ammán, but the best dictionaries give "Oman." (N.B.—Mr. Badger, p. 1, wrongly derives Sachalitis from "Sawáhíly": it is evidently "Sáhili.") The people bear by no means the best character: Ibn Batutah (fourteenth century) says, "their wives are most base; yet, without denying this, their husbands express nothing like jealousy on the subject." (Lee, p. 62.)

noble steeds and were about to march when, behold, up came Jamrkan and Sa'adan the Ghul, with seventy thousand horse, as they were lions fierce-faced, all steel-encased. When Jaland saw the Moslems trooping on he rejoiced and said, "By the virtue of the Sun, and her resplendent light, I will not leave alive one of my foes; no, not one to carry the news, and I will lay waste the land of Al-Irak, that I may take my wreak for my son, the havoc-making champion bold; nor shall my fire be quenched or cooled!" Then he turned to Ajib and said to him, "O dog of Al-Irak, 'twas thou broughtest this calamity on us! But by the virtue of that which I worship, except I avenge me of mine enemy I will do thee die after foulest fashion!" When Ajib heard these words he was troubled with sore trouble and blamed himself; but he waited till nightfall, when the Moslems had pitched their tents for rest. Now he had been degraded and expelled the royal camp together with those who were left to him of his suite: so he said to them, "O my kinsmen, know that Jaland and I are dismayed with exceeding dismay at the coming of the Moslems, and I know that he will not avail to protect me from my brother nor from any other; so it is my counsel that we make our escape, whilst all eyes sleep, and flee to King Ya'arub bin Kahtán,[1] for that he hath more of men and is stronger of reign." They, hearing his advice exclaimed "Right is thy rede," whereupon he bade them kindle fires at their tent-doors and march under cover of the night. They did his bidding and set out, so by daybreak they had already fared far away. As soon as it was morning Jaland mounted with two hundred and sixty thousand fighting-men, clad cap-à-pie in hauberks and cuirasses and strait-knit mail-coats, the kettle-drums beat a point of war and all drew out for cut and thrust and fight and fray. Then Jamrkan and Sa'adan rode out with forty-thousand stalwart fighting-men, under each standard a thousand cavaliers, doughty champions, foremost in champaign. The two hosts drew out in battles and bared their blades and levelled their limber lances, for the drinking of the cup of death. The first to open the gate of strife was Sa'adan, as he were a mountain of syenite or a Marid of the Jinn. Then dashed out to him a

[1] The name I have said of a quasi-historical personage, son of Joktan, the first Arabist and the founder of the Tobbá ("successor") dynasty in Al-Yaman; while Jurham, his brother, established that of Al-Hijaz. The name is probably chosen because well-known.

champion of the Infidels, and the Ghul slew him and casting him to the earth, cried out to his sons and slaves, saying, "Light the fire and roast me this dead one." They did as he bade and brought him the roast and he ate it and crunched the bones, whilst the Kafirs stood looking on from afar; and they cried out, "Oh for aid from the light-giving Sun!" and were affrighted at the thought of being slain by Sa'adan. Then Jaland shouted to his men, saying, "Slay me yonder loathsome beast!" Whereupon another captain of his host drove at the Ghul; but he slew him, and he ceased not to slay horseman after horseman, till he had made an end of thirty men. With this the blamed Kafirs held back and feared to face him, crying, "Who shall cope with Jinns and Ghuls?" But Jaland raised his voice saying, "Let an hundred horse charge him and bring him to me, bound or slain." So an hundred horse set upon Sa'adan with swords and spears, and he met them with a heart firmer than flint, proclaiming the unity of the Requiting King, whom no one thing diverteth from other thing. Then he cried aloud, "Allaho Akbar!" and, smiting them with his sword, made their heads fly and in one onset he slew of them four-and-seventy whereupon the rest took to flight. So Jaland shouted aloud to ten of his captains, each commanding a thousand men, and said to them, "Shoot his horse with arrows till it fall under him, and then lay hands on him." Therewith ten thousand horse drove at Sa'adan who met them with a stout heart; and Jamrkan, seeing this, bore down upon the Miscreants with his Moslems, crying out, "God is Most Great!" Before they could reach the Ghul, the enemy had slain his steed and taken him prisoner; but they ceased not to charge the Infidels, till the day grew dark for dust and eyes were blinded, and the sharp sword clanged while firm stood the valiant cavalier and destruction overtook the faint-heart in his fear; till the Moslems were amongst the Paynims like a white patch on a black bull. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Forty-seventh Night,

She pursued, It hath reached me, O auspicious King, that battle raged between the Moslems and the Paynims till the True Believers were like a white patch on a black bull. Nor did they

stint from the mellay till the darkness fell down, when they drew apart, after there had been slain of the Infidels men without compt. Then Jamrkan and his men returned to their tents; but they were in great grief for Sa'adan, so that neither meat nor sleep was sweet to them, and they counted their host and found that less than a thousand had been slain. But Jamrkan said, "O folk, to-morrow I will go forth into the battle-plain and place where cut and thrust obtain, and slay their champions and make prize of their families after taking them captives and I will ransom Sa'adan therewith, by the leave of the Requiting King, whom no one thing diverteth from other thing!" Wherefore their hearts were heartened and they joyed as they separated to their tents. Meanwhile Jaland entered his pavilion and sitting down on his sofa of estate, with his folk about him, called for Sa'adan and forthright on his coming, said to him, "O dog run wood and least of the Arab brood and carrier of firewood, who was it slew my son Kurajan, the brave of the age, slayer of heroes and caster down of warriors?" Quoth the Ghul, "Jamrkan slew him, captain of the armies of King Gharib, Prince of cavaliers, and I roasted and ate him, for I was anhungered." When Jaland heard these words, his eyes sank into his head for rage and he bade his swordbearer smite Sa'adan's neck. So he came forward in that intent, whereupon Sa'adan stretched himself mightily and bursting his bonds, snatched the sword from the headsman and hewed off his head. Then he made at Jaland who threw himself down from the throne and fled; whilst Sa'adan fell on the bystanders and killed twenty of the King's chief officers, and all the rest took to flight. Therewith loud rose the crying in the camp of the Infidels and the Ghul sallied forth of the pavilion and falling upon the troops smote them with the sword, right and left, till they opened and left a lane for him to pass; nor did he cease to press forward, cutting at them on either side, till he won free of the Miscreants' tents and made for the Moslem camp. Now these had heard the uproar among their enemies and said, "Haply some calamity hath befallen them." But whilst they were in perplexity, behold, Sa'adan stood amongst them and they rejoiced at his coming with exceeding joy; more especially Jamrkan, who saluted him with the salam as did other True Believers and gave him joy of his escape. Such was the case with the Moslems; but as regards the Miscreants, when, after the Ghul's departure, they and their King

returned to their tents, Jaland said to them, "O folk, by the virtue of the Sun's light-giving ray and by the darkness of the Night and the light of the Day and the Stars that stray, I thought not this day to have escaped death in mellay; for, had I fallen into yonder fellow's hands, he had eaten me, as I were a kernel of wheat or a barley-corn or any other grain." They replied, "O King, never saw we any do the like of this Ghul." And he said, "O folk, to-morrow do ye all don arms and mount steed and trample them under your horses' hooves." Meanwhile the Moslems had ended their rejoicings at Sa'adan's return and Jamrkan said to them, "To-morrow, I will show you my derring-do and what behoveth the like of me, for by the virtue of Abraham the Friend, I will slay them with the foulest of slaughters and smite them with the bite of the sword, till all who have understanding confounded at them shall stand. But I mean to attack both right and left wings; so, when ye see me drive at the King under the standards, do ye charge behind me with a resolute charge, and Allah's it is to decree what thing shall be!" Accordingly the two sides lay upon their arms till the day broke through night and the sun appeared to sight. Then they mounted swiftlier than the twinkling of the eyelid; the raven of the wold croaked and the two hosts, looking each at other with the eye of fascination, formed in line-array and prepared for fight and fray. The first to open the chapter of war was Jamrkan who wheeled and careered and offered fight in field; and Jaland and his men were about to charge when, behold, a cloud of dust uprolled till it walled the wold and overlaid the day. Then the four winds smote it and away it floated, torn to rags, and there appeared beneath it cavaliers, with helms black and garb white and many a princely knight and lances that bite and swords that smite and footmen who lion-like knew no affright. Seeing this, both armies left fighting and sent out scouts to reconnoitre and report who thus had come in main and might. So they went and within the dust-cloud disappeared from sight, and returned after awhile with the news aright that the approaching host was one of Moslems, under the command of King Gharib. When the True Believers heard from the scouts of the coming of their King, they rejoiced and driving out to meet him, dismounted and kissed the earth between his hands——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when the Moslems saw the presence of their King Gharib, they joyed with exceeding joy; and, kissing the earth between his hands, saluted him and gat around him whilst he welcomed them and rejoiced in their safety. Then they escorted him to their camp and pitched pavilions for him and set up standards; and Gharib sat down on his couch of estate, with his Grandees about him; and they related to him all that had befallen, especially to Sa'adan. Meanwhile the Kafirs sought for Ajib and finding him not among them nor in their tents, told Jaland of his flight, whereat his Doomsday rose and he bit his fingers, saying, "by the Sun's light-giving round, he is a perfidious hound and hath fled with his rascal rout to desert-ground. But naught save force of hard fighting will serve us to repel these foes; so fortify your resolves and hearten your hearts and beware of the Moslems." And Gharib also said to the True Believers, "Strengthen your courage and fortify your hearts and seek aid of your Lord, beseeching him to vouchsafe you the victory over your enemies." They replied, "O King, soon thou shalt see what we will do in battle-plain where men cut and thrust amain." So the two hosts slept till the day arose with its sheen and shone and the rising sun rained light upon hill and down, when Gharib prayed the two-bow prayer, after the rite of Abraham the Friend (on whom be the Peace!) and wrote a letter, which he despatched by his brother Sahim to the King of the Kafirs. When Sahim reached the enemies' camp, the guards asked him what he wanted, and he answered them, "I want your ruler."[1] Quoth they, "Wait till we consult him anent thee;" and he waited, whilst they went in to their Sovran and told him of the coming of a messenger, and he cried, "Hither with him to me!" So they brought Sahim before Jaland, who said to him, "Who hath sent thee?" Quoth he, "King Gharib sends me, whom Allah hath made ruler over Arab and Ajam; receive his letter and return its reply." Jaland took the writ and opening it, read as follows, "In the name of Allah, the Compassionating, the Compassionate * the One, the

[1] Arab. "Hákim": lit. one who orders; often confounded by the unscientific with Hakím, a doctor, a philosopher. The latter re-appears in the Heb. Khákhám applied in modern days to the Jewish scribe who takes the place of the Rabbi.

All-knowing, the supremely Great * the Immemorial, the Lord of Noah and Sálih and Húd and Abraham and of all things He made! * The Peace be on him who followeth in the way of righteousness and who feareth the issues of frowardness * who obeyeth the Almighty King and followeth the Faith saving and preferreth the next world to any present thing! * But afterwards: O Jaland, none is worthy of worship save Allah alone, the Victorious, the One, Creator of night and day and the sphere revolving alway * Who sendeth the holy Prophets and garreth the streams to flow and the trees to grow, who vaulted the heavens and spread out the earth like a carpet below * Who feedeth the birds in their nests and the wild beasts in the deserts * for He is Allah the All-powerful, the Forgiving, the Long-suffering, the Protector, whom eye comprehendeth on no wise and who maketh night on day arise * He who sent down the Apostles and their Holy Writ. Know, O Jaland, that there is no faith but the Faith of Abraham the Friend; so cleave to the Creed of Salvation and be saved from the biting glaive and the Fire which followeth the grave * But, an thou refuse Al-Islam, look for ruin to haste and thy reign to be waste and thy traces untraced * And, lastly, send me the dog Ajib hight that I may take from him my father's and mother's blood-wit." When Jaland had read this letter, he said to Sahim, "Tell thy lord that Ajib hath fled, he and his folk, and I know not whither he is gone; but, as for Jaland, he will not forswear his faith, and to-morrow, there shall be battle between us and the Sun shall give us the victory." So Sahim returned to his brother with this reply, and when the morning morrowed, the Moslems donned their arms and armour and bestrode their stout steeds, calling aloud on the name of the All-conquering King, Creator of bodies and souls, and magnifying Him with "Allaho Akbar." Then the kettle-drums of battle beat until earth trembled, and sought the field all the lordly warriors and doughty champions: The first to open the gate of battle was Jamrkan, who drave his charger into mid-plain and played with sword and javelin, till the understanding was amazed; after which he cried out, saying, "Ho! who is for tilting? Ho! who is for fighting? Let no sluggard come out to me to-day nor weakling! I am the slayer of Kurajan bin Jaland; who will come forth to avenge him?" When Jaland heard the name of his son, he cried out to his men, "O whore-sons, bring me yonder horseman who slew my son, that

I may eat his flesh and drink his blood." So an hundred fighting men charged at Jamrkan, but he slew the most part of them and put their chief to flight; which feat when Jaland saw, he cried out to his folk, "At him all at once and assault him with one assault." Accordingly they waved the awe-striking banners and host was heaped on host; Gharib rushed on with his men and Jamrkan did the same and the two sides met like two seas together clashing. The Yamáni sword and spear wrought havoc and breasts and bellies were rent, whilst both armies saw the Angel of Death face to face and the dust of the battle rose to the skirts of the sky. Ears went deaf and tongues went dumb and doom from every side came on whilst valiant stood fast and faint-heart fled: and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each to its tents.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that when King Gharib ended the battle and the two hosts drew apart and each had returned to his own tents, he sat down on the throne of his realm and the place of his reign, whilst his chief officers ranged themselves about him, and he said, "I am sore concerned for the flight of the cur Ajib and I know not whither he has gone. Except I overtake him and take my wreak of him, I shall die of despite." Whereupon Sahim came forward and kissing the earth before him, said, "O King, I will go to the army of the Kafirs and find out what is come of the perfidious dog Ajib." Quoth Gharib, "Go, and learn the truth anent the hog." So Sahim disguised himself in the habit of the Infidels and became as he were of them; then, making for the enemy's camp, he found them all asleep, drunken with war and battle, and none were on wake save only the guards. He passed on and presently came to the King's pavilion where he found King Jaland asleep unattended; so he crept up and made him smell and sniff up levigated Bhang and he became as one dead. Then Sahim went out and took a male mule, and wrapping the King in the coverlet of his bed, laid him on its back; after which he threw a mat over him and led the beast to the Moslem camp. Now when he came to Gharib's pavilion and would have entered, the guards knew him not and prevented him, saying,

"Who art thou?" He laughed and uncovered his face, and they knew him and admitted him. When Gharib saw him he said, "What bearest thou there, O Sahim?"; and he replied, "O King, this is Jaland bin Karkar." Then he uncovered him, and Gharib knew him and said, "Arouse him, O Sahim," So he made him smell vinegar[1] and frankincense; and he cast the Bhang from his nostrils and, opening his eyes, found himself among the Moslems; whereupon quoth he, "What is this foul dream?" and closing his eyelids again, would have slept; but Sahim dealt him a kick, saying, "Open thine eyes, O accursed!" So he opened them and asked, "Where am I?"; and Sahim answered, "Thou art in the presence of King Gharib bin Kundamir, King of Irak." When Jaland heard this, he said, "O King, I am under thy protection! Know that I am not at fault, but that who led us forth to fight thee was thy brother, and the same cast enmity between us and then fled." Quoth Gharib, "Knowest thou whither he is gone?"; and quoth Jaland, "No, by the light-giving sun, I know not whither." Then Gharib bade lay him in bonds and set guards over him, whilst each captain returned to his own tent, and Jamrkan while wending said to his men, "O sons of my uncle, I purpose this night to do a deed wherewith I may whiten my face with King Gharib." Quoth they, "Do as thou wilt, we hearken to thy commandment and obey it." Quoth he, "Arm yourselves and, muffling your steps while I go with you, let us fare softly and disperse about the Infidels' camp, so that the very ants shall not be ware of you; and, when you hear me cry 'Allaho Akbar,' do ye the like and cry out, saying, 'God is Most Great!' and hold back and make for the city gate; and we seek aid from the Most High." So the folk armed themselves cap-à-pie and waited till the noon of night, when they dispersed about the enemy's camp and tarried awhile when, lo and behold! Jamrkan smote shield with sword and shouted, "Allaho Akbar!" Thereupon they all cried out the like, till rang again valley and mountain, hills, sands and ruins. The Miscreants awoke in dismay and fell one upon other, and the sword went round amongst them; the Moslems drew back and made for the city gates, where they

[1] As has been seen, acids have ever been and are still administered as counter-inebriants, while hot spices and sweets greatly increase the effect of Bhang, opium, henbane, datura, &c. The Persians have a most unpleasant form of treating men when dead-drunk with wine or spirits. They hang them up by the heels, as we used to do with the drowned, and stuff their mouths with human ordure which is sure to produce emesis.

slew the warders and entering, made themselves masters of the town, with all that was therein of treasure and women. Thus it befel with Jamrkan; but as regards King Gharib, hearing the noise and clamour of "God is Most Great," he mounted with his troops to the last man and sent on in advance Sahim who, when he came near the field of fight, saw that Jamrkan had fallen upon the Kafirs with the Banu Amir by night and made them drink the cup of death. So he returned and told all to his brother, who called down blessings on Jamrkan. And the Infidels ceased not to smite one another with the biting sword and expending their strength till the day rose and lighted up the land, when Gharib cried out to his men, "Charge, O ye noble, and do a deed to please the All-knowing King!" So the True Believers fell upon the idolaters and plied upon every false hypocritical breast the keen sword and the quivering spear. They sought to take refuge in the city; but Jamrkan came forth upon them with his kinsmen, who hemmed them in between two mountain-ranges, and slew an innumerable host of them, and the rest fled into the wastes and wolds.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Fiftieth Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host charged upon the Miscreants they hewed them in pieces with the biting scymitar and the rest fled to the wastes and wolds; nor did the Moslems cease pursuing them with the sword, till they had scattered them abroad in the plains and stony places. Then they returned to Oman city, and King Gharib entered the palace of the King and, sitting down on the throne of his kingship, with his Grandees and Officers ranged right and left, sent for Jaland. They brought him in haste and Gharib expounded to him Al-Islam; but he rejected it; wherefore Gharib bade crucify him on the gate of the city, and they shot at him with shafts till he was like unto a porcupine. Then Gharib honourably robed Jamrkan and said to him, "Thou shalt be lord of this city and ruler thereof with power to loose and to bind therein, for it was thou didst open it with thy sword and thy folk." And Jamrkan kissed the King's feet, thanked him and wished him abiding victory and glory and every blessing. Morever Gharib

opened Jaland's treasuries and saw what was therein of coin, whereof he gave largesse to his captains and standard-bearers and fighting-men, yea, even to the girls and children; and thus he lavished his gifts ten days long. After this, one night he dreamt a terrible dream and awoke, troubled and trembling. So he aroused his brother Sahim and said to him, "I saw in my vision that we were in a wide valley, when there pounced down on us two ravening birds of prey, never in my life saw I greater than they; their legs were like lances, and as they swooped we were in sore fear of them." Replied Sahim, "O King, this be some great enemy; so stand on thy guard against him." Gharib slept not the rest of the night and, when the day broke, he called for his courser and mounted. Quoth Sahim, "Whither goest thou, my brother?" and quoth Gharib, "I awoke heavy at heart; so I mean to ride abroad ten days and broaden my breast." Said Sahim, "Take with thee a thousand braves;" but Gharib replied, "I will not go forth but with thee and only thee." So the two brothers mounted and, seeking the dales and leasows, fared on from Wady to Wady and from meadow to meadow, till they came to a valley abounding in streams and sweet-smelling flowers and trees laden with all manner eatable fruits, two of each kind. Birds warbled on the branches their various strains; the mocking bird trilled out her sweet notes fain and the turtle filled with her voice the plain. There sang the nightingale, whose chant arouses the sleeper, and the merle with his note like the voice of man and the cushat and the ring-dove, whilst the parrot with its eloquent tongue answered the twain. The valley pleased them and they ate of its fruits and drank of its waters, after which they sat under the shadow of its trees till drowsiness overcame them and they slept, —glory be to Him who sleepeth not! As they lay asleep, lo! two fierce Marids swooped down on them and, taking each one on his shoulders, towered with them high in air, till they were above the clouds. So Gharib and Sahim awoke and found themselves betwixt heaven and earth; whereupon they looked at those who bore them and saw that they were two Marids, the head of the one being as that of a dog and the head of the other as that of an ape[1] with hair like horses' tails and claws like lions' claws, and both were big as great palm-trees. When they espied this case, they

[1] Compare the description of the elephant-faced Vetála (Kathá S.S. Fasc. xi. p. 388).

exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Now the cause of this was that a certain King of the Kings of the Jinn, hight Mura'ash, had a son called Sá'ik, who loved a damsel of the Jinn, named Najmah;[1] and the twain used to foregather in that Wady under the semblance of two birds. Gharib and Sahim saw them thus and deeming them birds, shot at them with shafts but wounding only Sa'ik whose blood flowed. Najmah mourned over him; then, fearing lest the like calamity befal herself, snatched up her lover and flew with him to his father's palace, where she cast him down at the gate. The warders bore him in and laid him before his sire who, seeing the pile sticking in his rib exclaimed, "Alas, my son! Who hath done with thee this thing, that I may lay waste his abiding-place and hurry on his destruction, though he were the greatest of the Kings of the Jann?" Thereupon Sa'ik opened his eyes and said, "O my father, none slew me save a mortal in the Valley of Springs." Hardly had he made an end of these words, when his soul departed; whereupon his father buffeted his face, till the blood streamed from his mouth, and cried out to two Marids, saying, "Hie ye to the Valley of Springs and bring me all who are therein." So they betook themselves to the Wady in question, where they found Gharib and Sahim asleep, and, snatching them up, carried them to King Mura'ash.[2]——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that the two Marids, after snatching up Gharib and Sahim in their sleep, carried them to Mura'ash, king of the Jann, whom they saw seated on the throne of his kinship, as he were a huge mountain, with four heads on his body,[3] the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. The Marids set them down before Mura'ash and said

[1] The lover's name Sá'ik = the Striker (with lightning); Najmah, the beloved = the star.

[2] I have modified the last three lines of the Mac. Edit. which contain a repetition evidently introduced by the carelessness of the copyist.

[3] The Hindu Charvakas explain the Triad, Bramha, Vishnu and Shiva, by the sexual organs and upon Vishnu's having four arms they gloss, "At the time of sexual intercourse, each man and woman has as many." (Dabistan ii. 202.) This is the Eastern view of Rabelais' "beast with two backs."

to him, "O King, these twain be they we found in the Valley of Springs." Thereupon he looked at them with wrathful eyes and snarked and snorted and shot sparks from his nostrils, so that all who stood by feared him. Then said he, "O dogs of mankind, ye have slain my son and lighted fire in my liver." Quoth Gharib, "Who is thy son, and who hath seen him?" Quoth Mura'ash, "Were ye not in the Valley of Springs and did ye not see my son there, in the guise of a bird, and did ye not shoot at him with wooden bolts that he died?" Replied Gharib, "I know not who slew him; and, by the virtue of the Great God, the One, the Immemorial who knoweth things all, and of Abraham the Friend, we saw no bird, neither slew we bird or beast!" Now when Mura'ash heard Gharib swear by Allah and His greatness and by Abraham the Friend, he knew him for a Moslem (he himself being a worshipper of Fire, not of the All-powerful Sire), so he cried out to his folk, "Bring me my Goddess.[1]" Accordingly they brought a brazier of gold and, setting it before him, kindled therein fire and cast on drugs, whereupon there arose therefrom green and blue and yellow flames and the King and all who were present prostrated themselves before the brazier, whilst Gharib and Sahim ceased not to attest the Unity of Allah Almighty, to cry out "God is Most Great" and to bear witness to His Omnipotence. Presently, Mura'ash raised his head and, seeing the two Princes standing in lieu of falling down to worship, said to them, "O dogs, why do ye not prostrate yourselves?" Replied Gharib, "Out on you, O ye accursed! Prostration befitteth not man save to the Worshipful King, who bringeth forth all creatures into beingness from nothingness and maketh water to well from the barren rock-well, Him who inclineth heart of sire unto new-born scion and who may not be described as sitting or standing; the God of Noah and Salih and Hud and Abraham the Friend, Who created Heaven and Hell and trees and fruit as well,[2] for He is Allah, the One, the All-powerful." When Mura'ash heard this, his eyes sank into his head[3] and he cried out to his guards, saying, "Pinion me these two dogs and sacrifice them to my Goddess." So they bound them and were about to cast them into the fire when, behold,

[1] Arab. "Rabbat-i," my she Lord, fire (nár) being feminine.
[2] The prose-rhyme is answerable for this galimatias.
[3] A common phrase equivalent to our "started from his head."

one of the crenelles of the palace-parapet fell down upon the brazier and brake it and put out the fire, which became ashes flying in air. Then quoth Gharib, "God is Most Great! He giveth aid and victory and He forsaketh those who deny Him, worshipping Fire and not the Almighty King!" Presently quoth Mura'ash, "Thou art a sorcerer and hast bewitched my Goddess, so that this thing hath befallen her." Gharib replied, "O madman, an the fire had soul or sense it would have warded off from self all that hurteth it." When Mura'ash heard these words, he roared and bellowed and reviled the Fire, saying, "By my faith, I will not kill you save by the fire!" Then he bade cast them into gaol; and, calling an hundred Marids, made them bring much fuel and set fire thereto. So they brought great plenty of wood and made a huge blaze, which flamed up mightily till the morning, when Mura'ash mounted an elephant, bearing on its back a throne of gold dubbed with jewels, and the tribes of the Jinn gathered about him in their various kinds. Presently they brought in Gharib and Sahim who, seeing the flaming of the fire, sought help of the One, the All-conquering Creator of night and day, Him of All-might, whom no sight comprehendeth, but who comprehendeth all sights, for He is the Subtle, the All-knowing. And they ceased not humbly beseeching Him till, behold, a cloud arose from West to East and, pouring down showers of rain, like the swollen sea, quenched the fire. When the King saw this, he was affrighted, he and his troops, and entered the palace, where he turned to the Wazirs and Grandees and said to them, "How say ye of these two men?" They replied, "O King, had they not been in the right, this thing had not befallen the fire; wherefore we say that they be true men which speak sooth." Rejoined Mura'ash, "Verily the Truth hath been displayed to me, ay, and the manifest way, and I am certified that the worship of the fire is false; for, were it goddess, it had warded off from itself the rain which quenched it and the stone which broke its brazier and beat it into ashes. Wherefore I believe in Him Who created the fire and the light and the shade and the heat. And ye, what say ye?" They answered, "O King, we also hear and follow and obey." So the King called for Gharib and embraced him and kissed him between the eyes and then summoned Sahim; whereupon the bystanders all crowded to kiss their hands and heads. — And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Fifty-second Night,

She pursued, It hath reached me, O auspicious King, that when Mura'ash and his men found salvation in the Saving Faith, Al-Islam, he called for Gharib and Sahim and kissed them between the eyes and so did all the Grandees who crowded to buss their hands and heads. Then Mura'ash sat down on the throne of his kingship and, seating Gharib on his right and Sahim on his left hand, said to them, "O mortals, what shall we say, that we may become Moslems?" Replied Gharib, "Say, 'There is no god but *the* God, and Abraham is the Friend of God!'" So the King and his folk professed Al-Islam with heart and tongue, and Gharib abode with them awhile, teaching them the ritual of prayer. But presently he called to mind his people and sighed, whereupon quoth Mura'ash, "Verily, trouble is gone and joy and gladness are come." Quoth Gharib, "O King, I have many foes and I fear for my folk from them." Then he related to him his history with his brother Ajib from first to last, and the King of the Jinns said, "O King of men, I will send one who shall bring thee news of thy people, for I will not let thee go till I have had my fill of thy face." Then he called two doughty Marids, by name Kaylaján and Kúraján, and after they had done him homage, he bade them repair to Al-Yaman and bring him news of Gharib's army. They replied, "To hear is to obey," and departed. Thus far concerning the brothers; but as regards the Moslems, they arose in the morning and led by their captains rode to King Gharib's palace, to do their service to him; but the eunuchs told them that the King had mounted with his brother and had ridden forth at peep o' day. So they made for the valleys and mountains and followed the track of the Princes, till they came to the Valley of Springs, where they found their arms cast down and their two gallant steeds grazing and said, "The King is missing from this place, by the glory of Abraham the Friend!" Then they mounted and sought in the valley and the mountains three days, but found no trace of them; whereupon they began the mourning ceremonies and, sending for couriers, said to them, "Do ye disperse yourselves about the cities and sconces and castles, and seek ye news of our King." "Harkening and obedience!" cried the couriers, who dispersed hither and thither each over one of the Seven Climes and sought everywhere for Gharib, but found no trace of him. Now when the

tidings came to Ajib by his spies that his brother was lost and there was no news of the missing, he rejoiced and going in to King Ya'arub bin Kahtan, sought of him aid which he granted and gave him two hundred thousand Amalekites, wherewith he set out for Al-Yaman and sat down before the city of Oman. Jamrkan and Sa'adan sallied forth and offered him battle, and there were slain of the Moslems much folk, so the True Believers retired into the city and shut the gates and manned the walls. At this moment came up the two Marids Kaylajan and Kurajan and, seeing the Moslem beleaguered waited till nightfall, when they fell upon the miscreants and plied them with sharp swords of the swords of the Jinn, each twelve cubits long, if a man smote therewith a rock, verily he would cleave it in sunder. They charged the Idolaters, shouting, "Allaho Akbar! God is Most Great! He giveth aid and victory and forsaketh those who deny the Faith of Abraham the Friend!" and whilst they raged amongst the foes, fire issued from their mouths and nostrils, and they made great slaughter amongst them. Thereupon the Infidels ran out of their tents offering battle but, seeing these strange things, were confounded and their hair stood on end and their reason fled. So they snatched up their arms and fell one upon other, whilst the Marids shore off their heads, as a reaper eareth grain, crying, "God is Most Great! We are the lads of King Gharib, the friend of Mura'ash, King of the Jinn!" The sword ceased not to go round amongst them till the night was half spent, when the Misbelievers, imagining that the mountains were all Ifrits, loaded their tents and treasure and baggage upon camels and made off; and the first to fly was Ajib.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Fifty-third Night,

She resumed, It hath reached me, O auspicious King, that the Misbelievers made off and the first to fly was Ajib. Thereupon the Moslems gathered together, marvelling at this that had betided the Infidels and fearing the tribesmen of the Jinn. But the Marids ceased not from pursuit, till they had driven them far away into the hills and wolds; and but fifty thousand Rebels[1] of two hundred thousand escaped with their lives and made for their

[1] Arab. "Máridúna" = rebels (against Allah and his orders).

own land, wounded and sore discomforted. Then the two Jinns returned and said to them, "O host of the Moslems, your lord King Gharib and his brother Sahim salute you; they are the guests of Mura'ash, King of the Jann, and will be with you anon." When Gharib's men heard that he was safe and well, they joyed with exceeding joy and said to the Marids, "Allah gladden you twain with good news, O noble spirits!" So Kurajan and Kaylajan returned to Mura'ash and Gharib; and acquainted them with that which had happened, whereat Gharib finding the two sitting together felt heart at ease and said, "Allah abundantly requite you!" Then quoth King Mura'ash, "O my brother, I am minded to show thee our country and the city of Japhet[1] son of Noah (on whom be peace!)" Quoth Gharib, "O King, do what seemeth good to thee." So he called for three noble steeds and mounting, he and Gharib and Sahim, set out with a thousand Marids, as they were a piece of a mountain cloven lengthwise. They fared on, solacing themselves with the sight of valleys and mountains, till they came to Jabarsá,[2] the city of Japhet son of Noah (on whom be peace!) where the townsfolk all, great and small, came forth to meet King Mura'ash and brought them into the city in great state. Then Mura'ash went up to the palace of Japhet son of Noah and sat down on the throne of his kingship, which was of alabaster, ten stages high and latticed with wands of gold wherefrom hung all manner coloured silks. The people of the city stood before him and he said to them, "O seed of Yafis bin Nuh, what did your fathers and grandfathers worship?" They replied, "We found them worshipping Fire and followed their example, as thou well knowest." "O folk," rejoined Mura'ash, "we have been shown that the fire is but one of the creatures of Almighty Allah, Creator of all things; and when we knew this, we submitted ourselves to God, the One, the All-powerful, Maker

[1] Arab. Yáfis or Yáfat. He had eleven sons and was entitled Abú al-Turk because this one engendered the Turcomans as others did the Chinese, Scythians, Slaves (Saklab), Gog, Magog, and the Muscovites or Russians. According to the Moslems there was a rapid falling off in size amongst this family. Noah's grave at Karak (the Ruin) a suburb of Zahlah, in La Brocquière's "Valley of Noah, where the Ark was built," is 104 ft. 10 in. long by 8 ft. 8 in. broad. (N.B.—It is a bit of the old aqueduct which Mr. Porter, the learned author of the "Giant Cities of Bashan," quotes as a "traditional memorial of primeval giants"—talibus carduis pascuntur asini!). Nabi Ham measures only 9 ft. 6 in. between headstone and tombstone, being in fact about as long as his father was broad.

[2] See Night dcliv., vol. vii. p. 43, *infra*.

of night and day and the sphere revolving alway, Whom comprehendeth no sight, but Who comprehendeth all sights, for He is the Subtle, the All-wise. So seek ye Salvation and ye shall be saved from the wrath of the Almighty One and from the fiery doom in the world to come." And they embraced Al-Islam with heart and tongue. Then Mura'ash took Gharib by the hand and showed him the palace and its ordinance and all the marvels it contained, till they came to the armoury, wherein were the arms of Japhet son of Noah. Here Gharib saw a sword hanging to a pin of gold and asked, "O King, whose is that?" Mura'ash answered, "'Tis the sword of Yafis bin Nuh, wherewith he was wont to do battle against men and Jinn. The sage Jardúm forged it and graved on its back names of might.[1] It is named Al-Máhik —the Annihilator—for that it never descendeth upon a man, but it annihilateth him, nor upon a Jinni, but it crusheth him; and if one smote therewith a mountain 'twould overthrow it." When Gharib heard tell of the virtues of the sword, he said, "I desire to look on this blade;" and Mura'ash said, "Do as thou wilt." So Gharib put out his hand, and, hending the sword, drew it from its sheath; whereupon it flashed and Death crept on its edge and glittered; and it was twelve spans long and three broad. Now Gharib wished to become owner of it, and King Mura'ash said, "An thou canst smite with it, take it." "'Tis well," Gharib replied, and took it up, and it was in his hand as a staff; wherefore all who were present, men and Jinn, marvelled and said, "Well done, O Prince of Knights!" Then said Mura'ash "Lay thy hand on this hoard for which the Kings of the earth sigh in vain, and mount, that I may show thee the city." Then they took horse and rode forth the palace, with men and Jinns attending them on foot,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Fifty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib and King Mura'ash rode forth the palace of Japhet, with men and Jinns attending them on foot, they passed through the

[1] According to Turcoman legends (evidently post-Mohammedan) Noah gave his son Japhet a stone inscribed with the Greatest Name, and it had the virtue of bringing on or driving off rain. The Moghuls long preserved the tradition and hence probably the sword.

streets and thoroughfares of the town, by palaces and deserted mansions and gilded doorways, till they issued from the gates and entered gardens full of trees fruit-bearing and waters welling and birds speaking and celebrating the praises of Him to whom belong Majesty and Eternity; nor did they cease to solace themselves in the land till nightfall, when they returned to the palace of Japhet son of Noah and they brought them the table of food. So they ate and Gharib turned to the King of the Jann and said to him, "O King, I would fain return to my folk and my force; for I know not their plight after me." Replied Mura'ash, "By Allah, O my brother, I will not part with thee for a full month, till I have had my fill of thy sight." Now Gharib could not say nay, so he abode with him in the city of Japhet, eating and drinking and making merry, till the month ended, when Mura'ash gave him great store of gems and precious ores, emeralds and balass-rubies, diamonds and other jewels, ingots of gold and silver and likewise ambergis and musk and brocaded silks and else of rarities and things of price. Moreover he clad him and Sahim in silken robes of honour gold-inwoven and set on Gharib's head a crown jewelled with pearls and diamonds of inestimable value. All these treasures he made up into even loads for him and, calling five hundred Marids, said to them, "Get ye ready to travel on the morrow, that we may bring King Gharib and Sahim back to their own country." And they answered, "We hear and we obey." So they passed the night in the city, purposing to depart on the morrow, but, next morning, as they were about to set forth behold, they espied a great host advancing upon the city, with horses neighing and kettle-drums beating and trumpets braying and riders filling the earth for they numbered threescore and ten thousand Marids, flying and diving, under a King called Barkán. Now this Barkan was lord of the City of Carnelian and the Castle of Gold and under his rule were five hill-strongholds, in each five hundred thousand Marids; and he and his tribe worshipped the Fire, not the Omnipotent Sire. He was a cousin of Mura'ash, the son of his father's brother, and the cause of his coming was that there had been among the subjects of King Mura'ash a misbelieving Marid, who professed Al-Islam hypocritically, and he stole away from his people and made for the Valley of Carnelian, where he went in to King Barkan and, kissing the earth before him, wished him abiding glory and

prosperity. Then he told him of Mura'ash being converted to Al-Islam, and Barkan said, "How came he to tear himself away from his faith[1]?" So the rebel told him what had passed and, when Barkan heard it, he snorted and snarked and railed at Sun and Moon and sparkling Fire, saying, "By the virtue of my faith, I will surely slay mine uncle's son and his people and this mortal, nor will I leave one of them alive!" Then he cried out to the legions of the Jinn and choosing of them seventy thousand Marids, set out and fared on till he came to Jabarsá[2] the city of Japhet and encamped before its gates. When Mura'ash saw this, he despatched a Marid, saying, "Go to this host and learn all that it wanteth and return hither in haste." So the messenger rushed away to Barkan's camp, where the Marids flocked to meet him and said to him, "Who art thou?" Replied he, "An envoy from King Mura'ash;" whereupon they carried him in to Barkan, before whom he prostrated himself, saying, "O my lord, my master hath sent me to thee, to learn tidings of thee." Quoth Barkan, "Return to thy lord and say to him, 'This is thy cousin Barkan, who is come to salute thee.'"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Marid-envoy of Mura'ash was borne before Barkan and said to him, "O my lord, my master hath sent me to thee to learn tidings of thee," Barkan replied, "Return to thy lord and say to him, 'This is thy cousin Barkan who is come to salute thee!'" So the messenger went back and told Mura'ash, who said to Gharib, "Sit thou on thy throne whilst I go and salute my cousin and return to thee." Then he mounted and rode to the camp of his uncle's son. Now this was a trick[3] of Barkan, to bring Mura'ash out and seize upon him, and he said to his Marids, whom he had stationed about him, "When ye see me embrace him,[4] lay hold of

[1] This expresses Moslem sentiment; the convert to Al-Islam being theoretically respected and practically despised. The Turks call him a "Burmá" = twister, a turncoat, and no one either trusts him or believes in his sincerity.

[2] The name of the city first appears here: it is found also in the Bul. Edit., vol. ii. p. 132.

[3] Arab. "'Amala hílah," a Syro-Egyptian vulgarism.

[4] *i.e.* his cousin, but he will not use the word.

him and pinion him." And they replied, "To hear is to obey." So, when King Mura'ash came up and entered Barkan's pavilion, the owner rose to him and threw his arms round his neck; whereat the Jann fell upon Mura'ash and pinioned him and chained him. Mura'ash looked at Barkan and said, "What manner of thing is this?" Quoth Barkan, "O dog of the Jann, wilt thou leave the faith of thy fathers and grandfathers and enter a faith thou knowest not?" Rejoined Mura'ash, "O son of my uncle, indeed I have found the faith of Abraham the Friend to be the True Faith and all other than it vain." Asked Barkan, "And who told thee of this?"; and Mura'ash answered, "Gharib, King of Irak, whom I hold in the highest honour." "By the right of the Fire and the Light and the Shade and the Heat," cried Barkan, "I will assuredly slay both thee and him!" And he cast him into gaol. Now when Mura'ash's henchman saw what had befallen his lord, he fled back to the city and told the King's legionaries who cried out and mounted. Quoth Gharib, "What is the matter?" And they told him all that had passed, whereupon he cried out to Sahim, "Saddle me one of the chargers that King Mura'ash gave me." Said Sahim, "O my brother, wilt thou do battle with the Jinn?" Gharib replied, "Yes, I will fight them with the sword of Japhet son of Noah, seeking help of the Lord of Abraham the Friend (on whom be the Peace!); for He is the Lord of all things and sole Creator!" So Sahim saddled him a sorrel horse of the horses of the Jinn, as he were a castle strong among castles, and he armed and mounting, rode out with the legions of the Jinn, hauberk'd cap-à-pie. Then Barkan and his host mounted also and the two hosts drew out in lines facing each other. The first to open the gate of war was Gharib, who drave his steed into the mid-field and bared the enchanted blade, whence issued a glittering light that dazzled the eyes of all the Jinn and struck terror to their hearts. Then he played[1] with the sword till their wits were wildered, and cried out, saying, "Allaho Akbar! I am Gharib, King of Irak. There is no Faith save the Faith of Abraham the Friend!" Now when Barkan heard Gharib's words, he said, "This is he who seduced my cousin from his religion; so, by the virtue of my faith, I will not sit down on

[1] Arab. "La'ab," meaning very serious use of the sword: we still preserve the old "sword-play."

my throne till I have decapitated this Gharib and suppressed his breath of life and forced my cousin and his people back to their belief: and whoso baulketh me, him will I destroy." Then he mounted an elephant paper-white as he were a tower plastered with gypsum, and goaded him with a spike of steel which ran deep into his flesh, whereupon the elephant trumpeted and made for the battle-plain where cut and thrust obtain; and, when he drew near Gharib, he cried out to him, saying, "O dog of mankind, what made thee come into our land, to debauch my cousin and his folk and pervert them from one faith to other faith. Know that this day is the last of thy worldly days." Gharib replied, "Avaunt,[1] O vilest of the Jann!" Therewith Barkan drew a javelin and making it quiver[2] in his hand, cast it at Gharib; but it missed him. So he hurled a second javelin at him; but Gharib caught it in mid-air and after poising it launched it at the elephant. It smote him on the flank and came out on the other side, whereupon the beast fell to the earth dead and Barkan was thrown to the ground, like a great palm-tree. Before he could stir, Gharib smote him with the flat of Japhet's blade on the nape of the neck, and he fell upon the earth in a fainting-fit; whereupon the Marids swooped down on him and surrounding him pinioned his elbows. When Barkan's people saw their king a prisoner, they drove at the others, seeking to rescue him, but Gharib and the Islamised Jinn fell upon them and gloriously done for Gharib! indeed that day he pleased the Lord who answereth prayer and slaked his vengeance with the talisman-sword! Whomsoever he smote, he clove him in sunder and before his soul could depart he became a heap of ashes in the fire; whilst the two hosts of the Jinn shot each other with flamy meteors till the battle-field was wrapped in smoke. And Gharib tourneyed right and left among the Kafirs who gave way before him, till he came to King Barkan's pavilion, with Kaylajan and Kurajan on his either hand, and cried out to them, "Loose your lord!" So they unbound Mura'ash and broke his fetters and—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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[1] Arab. "Ikhsa," from a root meaning to drive away a dog.

[2] Arab. "Hazza-hu," the quivering motion given to the "Harbak" (a light throw-spear or javelin) before it leaves the hand.

When it was the Six Hundred and Fifty-sixth Night,

She continued, It hath reached me, O auspicious King, that when King Gharib cried out to Kaylajan and Kurajan, saying, "Loose your lord!", they unbound Mura'ash and broke his fetters, and he said to them, "Bring me my arms and my winged horse." Now he had two flying steeds, one of which he had given to Gharib and the other he had kept for himself; and this he mounted after he had donned his battle-harness. Then he and Gharib fell upon the enemy, flying through the air on their winged horses, and the true believing Jinn followed them, shouting "Allaho Akbar—God is Most Great!"—till plains and hills, valleys and mountains re-worded the cry. The Infidels fled before them and they returned, after having slain more than thirty thousand Marids and Satans, to the city of Japhet, where the two Kings sat down on their couches of estate and sought Barkan, but found him not; for after capturing him they were diverted from him by stress of battle, where an Ifrit of his servants made his way to him and loosing him, carried him to his folk, of whom he found part slain and the rest in full flight. So he flew up with the King high in air and sat him down in the City of Carnelian and Castle of Gold, where Barkan seated himself on the throne of his kingship. Presently, those of his people who had survived the affair came in to him and gave him joy of his safety; and he said, "O folk, where is safety? My army is slain and they took me prisoner and have rent in pieces mine honour among the tribes of the Jann." Quoth they, "O King, 'tis ever thus that kings still afflict and are afflicted." Quoth he, "There is no help but I take my wreak and wipe out my shame, else shall I be for ever disgraced among the tribes of the Jann." Then he wrote letters to the Governors of his fortresses, who came to him right loyally and, when he reviewed them, he found three hundred and twenty thousand fierce Marids and Satans; who said to him, "What is thy need?" And he replied, "Get ye ready to set out in three days' time;" whereto they rejoined "Harkening and obedience!" On this wise it befel King Barkan; but as regards Mura'ash, when he discovered his prisoner's escape, it was grievous to him and he said, "Had we set an hundred Marids to guard him, he had not fled; but whither shall he go from us?" Then said he to Gharib, "Know,

O my brother, that Barkan is perfidious and will never rest from wreaking blood-revenge on us, but will assuredly assemble his legions and return to attack us; wherefore I am minded to forestall him and follow the trail of his defeat, whilst he is yet weakened thereby." Replied Gharib, "This is the right rede, and will best serve our need;" and Mura'ash, said, "Oh my brother, let the Marids bear thee back to thine own country and leave me to fight the battles of the Faith against the Infidels, that I may be lightened of my sin-load." But Gharib rejoined, "By the virtue of the Clement, the Bountiful, the Veiler, I will not go hence till I do to death all the misbelieving Jinn; and Allah hasten their souls to the fire and dwelling-place dire; and none shall be saved but those who worship Allah the One, the Victorious! But do thou send Sahim back to the city of Oman, so haply he may be healed of his ailment." For Sahim was sick. So Mura'ash cried to the Marids, saying, "Take ye up Sahim and these treasures and bear them to Oman city." And after replying, "We hear and we obey," they took them and made for the land of men. Then Mura'ash wrote letters to all his Governors and Captains of fortresses and they came to him with an hundred and sixty thousand warriors. So they made them ready and departed for the City of Carnelian and the Castle of Gold, covering in one day a year's journey and halted in a valley, where they encamped and passed the night. Next morning as they were about to set forth, behold, the vanguard of Barkan's army appeared, whereupon the Jinn cried out and the two hosts met and fell each upon other in that valley. Then the engagement was dight and there befel a sore fight as though an earthquake shook the site and fair plight waxed foul plight. Earnest came and jest took flight, and parley ceased 'twixt wight and wight,[1] whilst long lives were cut short in a trice and the Unbelievers fell into disgrace and despite; for Gharib charged them, proclaiming the Unity of the Worshipful, the All-might and shore through necks and left heads rolling in the dust; nor did night betide before nigh seventy thousand of the Miscreants were slain, and of the Moslemised over ten thousand Marids had fallen. Then the kettle-drums beat the retreat, and the two hosts drew apart,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

[1] Here the translator must either order the sequence of the sentences or follow the rhyme.

When it was the Six Hundred and Fifty-seventh Night,

She resumed, It hath reached me, O auspicious King, that when the two hosts drew apart, Gharib and Mura'ash returned to their tents, after wiping their weapons, and supper being set before them, they ate and gave each other joy of their safety, and the loss of their Marids being so small. As for Barkan, he returned to his tent, grieving for the slaughter of his champions, and said to his officers, "O folk, an we tarry here and do battle with them on this wise in three days' time we shall be cut off to the last wight." Quoth they, "And how shall we do, O King?" Quoth Barkan, "We will fall upon them under cover of night whilst they are deep in sleep, and not one of them shall be left to tell the tale. So take your arms and when I give the word of command, attack and fall on your enemies as one." Now there was amongst them a Marid named Jandal whose heart inclined to Al-Islam; so, when he heard the Kafirs' plot, he stole away from them and going in to King Mura'ash and King Gharib, told the twain what Barkan had devised; whereupon Mura'ash turned to Gharib and said to him, "O my brother, what shall we do?" Gharib replied, "To-night we will fall upon the Miscreants and chase them into the wilds and the wolds if it be the will of the Omnipotent King." Then he summoned the Captains of the Jann and said to them, "Arm yourselves, you and yours; and, as soon as 'tis dark, steal out of your tents on foot, hundreds after hundreds, and lie in ambush among the mountains; and when ye see the enemy engaged among the tents, do ye fall upon them from all quarters. Hearten your hearts and rely on your Lord, and ye shall certainly conquer; and behold, I am with you!" So, as soon as it was dark night, the Infidels attacked the camp, invoking aid of the fire and light; but when they came among the tents, the Moslems fell upon them, calling for help on the Lord of the Worlds and saying, "O Most Merciful of Mercifuls, O Creator of all createds!" till they left them like mown grass, cut down and dead. Nor did morning dawn before the most part of the unbelievers were species without souls and the rest made for the wastes and marshes, whilst Gharib and Mura'ash returned triumphant and victorious; and, making prize of the enemy's baggage, they rested till the morrow, when they set out for the City of Carnelian and Castle of Gold. As for Barkan, when the battle had turned against him and most

of his lieges were slain, he fled through the dark with the remnant of his power to his capital where he entered his palace and assembling his legionaries said to them, "O folk, whoso hath aught of price, let him take it and follow me to the Mountain Káf, to the Blue King, lord of the Pied Palace; for he it is who shall avenge us." So they took their women and children and goods and made for the Caucasus-mountain. Presently Mura'ash and Gharib arrived at the City of Carnelian and Castle of Gold to find the gates open and none left to give them news; whereupon they entered and Mura'ash led Gharib that he might show him the city, whose walls were builded of emeralds and its gates of red carnelian, with studs of silver, and the terrace-roofs of its houses and mansions reposed upon beams of lign-aloes and sandle-wood. So they took their pleasure in its streets and alleys, till they came to the Palace of Gold and entering passed through seven vestibules, when they drew near to a building, whose walls were of royal balass-rubies and its pavement of emerald and jacinth. The two Kings were astounded at the goodliness of the place and fared on from vestibule to vestibule, till they had passed through the seventh and happened upon the inner court of the palace wherein they saw four daïses, each different from the others, and in the midst a jetting fount of red gold, compassed about with golden lions,[1] from whose mouths issued water. These were things to daze man's wit. The estrade at the upper end was hung and carpeted with brocaded silks of various colours and thereon stood two thrones of red gold, inlaid with pearls and jewels. So Mura'ash and Gharib sat down on Barkan's thrones and held high state in the Palace of Gold.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Fifty-eighth Night,

She pursued, It hath reached me, O auspicious King, that Mura'ash and Gharib took seat on Barkan's thrones and held high state. Then said Gharib to Mura'ash, "What thinkest thou to do?" And Mura'ash replied, "O King of mankind, I have despatched an hundred horse to learn where Barkan is, that we

[1] Possibly taken from the Lions' Court in the Alhambra=(Dár) Al-hamrá, the Red House.

may pursue him." Then they abode three days in the palace, till the scouting Marids returned with the news that Barkan had fled to the Mountain Kaf and craved protection of the Blue King who granted it; whereupon quoth Mura'ash to Gharib, "What sayest thou, O my brother?" and quoth Gharib, "Except we attack them they will attack us." So they bade the host make ready for departure and after three days, they were about to set out with their troops, when the Marids, who had carried Sahim and the presents back to Oman, returned and kissed ground before Gharib. He questioned them of his people and they replied, "After the last affair, thy brother Ajib, leaving Ya'arub bin Kahtan, fled to the King of Hind and, submitting his case, sought his protection. The King granted his prayer and writing letters to all his governors, levied an army as it were the surging sea, having neither beginning nor end, wherewith he purposeth to invade Al-Irak and lay it waste." When Gharib heard this, he said, "Perish the Misbelievers! Verily, Allah Almighty shall give the victory to Al-Islam and I will soon show them hew and foin." Said Mura'ash, "O King of humans, by the virtue of the Mighty Name, I must needs go with thee to thy kingdom and destroy thy foes and bring thee to thy wish." Gharib thanked him and they rested on this resolve till the morrow, when they set out, intending for Mount Caucasus and marched many days till they reached the City of Alabaster and the Pied Palace. Now this city was fashioned of alabaster and precious stones by Bárik bin Fáki', father of the Jinn, and he also founded the Pied Palace, which was so named because edified with one brick of gold alternating with one of silver, nor was there builded aught like it in all the world. When they came within half a day's journey of the city, they halted to take their rest, and Mura'ash sent out to reconnoitre a scout who returned and said, "O King, within the City of Alabaster are legions of the Jinn, for number as the leaves of the trees or as the drops of rain." So Mura'ash said to Gharib, "How shall we do, O King of Mankind?" He replied, "O King, divide your men into four bodies and encompass with them the camp of the Infidels; then, in the middle of the night, let them cry out, saying, 'God is Most Great!' and withdraw and watch what happeneth among the tribes of the Jinn." So Mura'ash did as Gharib counselled and the troops waited till midnight, when they encircled the foe and shouted "Allaho Akbar! Ho for the

Faith of Abraham the Friend, on whom be the Peace!" The Misbelievers at this cry awoke in affright and snatching up their arms, fell one upon other till the morning, when most part of them were dead bodies and but few remained. Then Gharib cried out to the True Believers, saying, "Up and at the remnant of the Kafirs! Behold I am with you, and Allah is your helper!" So the Moslems drave at the enemy and Gharib bared his magical blade Al-Mahik and fell upon the foe, lopping off noses and making heads wax hoary and whole ranks turn tail. At last he came up with Barkan and smote him and bereft him of life and he fell down, drenched in his blood. On like wise he did with the Blue King, and by undurn-hour not one of the Kafirs was left alive to tell the tale. Then Gharib and Mura'ash entered the Pied Palace and found its walls builded of alternate courses of gold and silver, with door-sills of crystal and keystones of greenest emerald. In its midst was a fountain adorned with bells and pendants and figures of birds and beasts spouting forth water, and thereby a daïs[1] furnished with gold-brocaded silk, bordered or embroidered with jewels: and they found the treasures of the palace past count or description. Then they entered the women's court, where they came upon a magnificent serraglio and Gharib saw, among the Blue King's woman-folk a girl clad in a dress worth a thousand dinars, never had he beheld a goodlier. About her were an hundred slave-girls, upholding her train with golden hooks, and she was in their midst as the moon among stars. When he saw her, his reason was confounded and he said to one of the waiting-women, "Who may be yonder maid?" Quoth they, "This is the Blue King's daughter, Star o' Morn."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that when Gharib asked the slave-women saying, "Who may be yonder

[1] Arab. "Sházarwán" from Pers. Shadurwán, a palace, cornice, etc. That of the Meccaṅ Ka'abah is a projection of about a foot broad in pent-house shape sloping downwards and two feet above the granite pavement: its only use appears in the large brass rings welded into it to hold down the covering. There are two breaks in it, one under the doorway and the other opposite Ishmael's tomb; and pilgrims are directed during circuit to keep the whole body outside it.

maid," they replied, "This is Star o' Morn, daughter to the Blue King." Then Gharib turned to Mura'ash and said to him, "O King of the Jinn, I have a mind to take yonder damsel to wife." Replied Mura'ash, "The palace and all that therein is, live stock and dead, are the prize of thy right hand; for, hadst thou not devised a stratagem to destroy the Blue King and Barkan, they had cut us off to the last one: wherefore the treasure is thy treasure and the folk thy thralls." Gharib thanked him for his fair speech and going up to the girl, gazed steadfastly upon her and loved her with exceeding love, forgetting Fakhr Taj the Princess and even Mahdiyah. Now her mother was the Chinese King's daughter whom the Blue King had carried off from her palace and perforce deflowered, and she conceived by him and bare this girl, whom he named Star o' Morn, by reason of her beauty and loveliness; for she was the very Princess of the Fair. Her mother died when she was a babe of forty days, and the nurses and eunuchs reared her, till she reached the age of seventeen; but she hated her sire and rejoiced in his slaughter. So Gharib put his palm to hers[1] and went in unto her that night and found her a virgin. Then he bade pull down the Pied Palace and divided the spoil with the true-believing Jinn, and there fell to his share one-and-twenty thousand bricks of gold and silver and money and treasure beyond speech and count. Then Mura'ash took Gharib and showed him the Mountain Kaf and all its marvels; after which they returned to Barkan's fortress and dismantled it and shared the spoil thereof. Then they repaired to Mura'ash's capital, where they tarried five days, when Gharib sought to revisit his native country and Mura'ash said, "O King of mankind, I will ride at thy stirrup and bring thee to thine own land." Replied Gharib, "No, by the virtue of Abraham the Friend, I will not suffer thee to weary thyself thus, nor will I take any of the Jinn save Kaylajan and Kurajan." Quoth the King, "Take with thee ten thousand horsemen of the Jinn, to serve thee;" but quoth Gharib, "I will take only as I said to thee." So Mura'ash bade a thousand Marids carry him to his native land, with his share of the spoil; and he commanded Kaylajan and Kurajan to follow him and obey him; and they answered, "Hearkening and obedience." Then said Gharib to

[1] The "Musáfahah" before noticed, vol. vi., p. 287.

the Marids, "Do ye carry the treasure and Star o' Morn;" for he himself thought to ride his flying steed. But Mura'ash said to him, "This horse, O my brother, will live only in our region, and, if it come upon man's earth, 'twill die: but I have in my stables a sea-horse, whose fellow is not found in Al-Irak, no, nor in all the world is its like." So he caused bring forth the horse, and when Gharib saw it, it interposed between him and his wits.[1] Then they bound it and Kaylajan bore it on his shoulders and Kurajan took what he could carry. And Mura'ash embraced Gharib and wept for parting from him, saying, "O my brother, if aught befal thee wherein thou art powerless, send for me and I will come to thine aid with an army able to lay waste the whole earth and what is thereon." Gharib thanked him for his kindness and zeal for the True Faith and took leave of him; whereupon the Marids set out with Gharib and his goods; and, after traversing fifty years' journey in two days and a night, alighted near the city of Oman and halted to take rest. Then Gharib sent out Kaylajan, to learn news of his people, and he returned and said, "O King, the city is beleaguered by a host of Infidels, as they were the surging sea, and thy people are fighting them. The drums beat to battle and Jamrkan goeth forth as champion in the field." When Gharib heard this, he cried aloud, "God is Most Great!" and said to Kaylajan, "Saddle me the steed and bring me my arms and spear; for to-day the valiant shall be known from the coward in the place of war and battle-stead." So Kaylajan brought him all he sought and Gharib armed and belting in baldrick Al-Mahik, mounted the sea-horse and made toward the hosts. Quoth Kaylajan and Kurajan to him, "Set thy heart at rest and let us go to the Kafirs and scatter them abroad in the wastes and wilds till, by the help of Allah, the All-powerful, we leave not a soul alive, no, not a blower of the fire." But Gharib said "By the virtue of Abraham the Friend, I will not let you fight them without me and behold, I mount!" Now the cause of the coming of that great host was right marvellous.[2]——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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[1] *i.e.* He was confounded at its beauty.

[2] Arab. " 'Ajíb," punning upon the name.

When it was the Six Hundred and Sixtieth Night.

She continued, It hath reached me, O auspicious King, that when Gharib had bidden Kaylajan go and learn news of his people, the Jinn fared forth and presently returning said, "Verily around thy city is a mighty host!" Now the cause of its coming was that Ajib, having fled the field after Ya'arub's army had been put to the rout, said to his people, "O folk, if we return to Ya'arub bin Kahtan, he will say to us, 'But for you, my son and my people had not been slain; and he will put us to death, even to the last man.' Wherefore, methinks we were better go to Tarkanán, King of Hind, and beseech him to avenge us." Replied they, "Come, let us go thither; and the blessing of the Fire be upon thee!" So they fared days and nights till they reached King Tarkanan's capital city and, after asking and obtaining permission to present himself, Ajib went in to him and kissed ground before him. Then he wished him what men use to wish to monarchy and said to him, "O King, protect me, so may protect thee the sparkling Fire and the Night with its thick darkness!" Tarkanan looked at Ajib and asked, "Who art thou and what dost thou want?"; to which the other answered, "I am Ajib King of Al-Irak; my brother hath wronged me and gotten the mastery of the land and the subjects have submitted themselves to him. Moreover, he hath embraced the faith of Al-Islam and he ceaseth not to chase me from country to country; and behold, I am come to seek protection of thee and thy power." When Tarkanan heard Ajib's words, he rose and sat down and cried, "By the virtue of the Fire, I will assuredly avenge thee and will let none serve other than my goddess the Fire!" And he called aloud to his son, saying, "O my son, make ready to go to Al-Irak and lay it waste and bind all who serve aught but the Fire and torment them and make example of them; yet slay them not, but bring them to me, that I may ply them with various tortures and make them taste the bitterness of humiliation and leave them a warning to whoso will be warned in this our while." Then he chose out to accompany him eighty thousand fighting men on horseback and the like number on giraffes,[1] besides ten thousand elephants,

[1] Arab. "Zarráf" (whence our word) from "Zarf"=walking hastily: the old "cameleopard" which originated the nursery idea of its origin. It is one of the most timid of the antelope tribe and unfit for riding.

bearing on their backs seats[1] of sandal-wood, latticed with golden rods, plated and studded with gold and silver and shielded with pavoises of gold and emerald; moreover he sent good store of war-chariots, in each eight men fighting with all kinds of weapons. Now the Prince's name was Ra'ad Sháh,[2] and he was the champion of his time, for prowess having no peer. So he and his army equipped them in ten days' time, then set out, as they were a bank of clouds, and fared on two months' journey, till they came upon Oman city and encompassed it, to the joy of Ajib, who thought himself assured of victory. Jamrkan and Sa'adan and all their fighting-men sallied forth into the field of fight whilst the kettle-drums beat to battle and the horses neighed. At this moment up came King Gharib, who, as we have said, had been warned by Kaylajan; and he urged on his destrier and entered among the Infidels waiting to see who should come forth and open the chapter of war. Then out rushed Sa'adan the Ghul and offered combat, whereupon there issued forth to him one of the champions of Hind; but Sa'adan scarce let him take stand in front ere he smote him with his mace and crushed his bones and stretched him on the ground; and so did he with a second and a third, till he had slain thirty fighting men. Then there dashed out at him an Indian cavalier, by name Battásh al-Akrán,[3] uncle to King Tarkanan and of his day the doughtiest man, reckoned worth five thousand horse in battle-plain and cried out to Sa'adan, saying, "O thief of the Arabs, hath thy daring reached that degree that thou shouldst slay the Kings of Hind and their champions and capture their horsemen? But this day is the last of thy worldly days." When Sa'adan heard these words, his eyes waxed blood-red and he drave at Battash and aimed a stroke at him with his club; but he evaded it and the force of the blow bore Sa'adan to the ground;

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[1] Arab. "Takht," a useful word, meaning even a saddle. The usual term is "Haudaj" = the Anglo-Indian "howdah."

[2] "Thunder-King," Arab. and Persian.

[3] *i.e.* "He who violently assaults his peers" (the best men of the age). Batshat al-Kubrá = the Great Disaster, is applied to the unhappy "Battle of Bedr" (Badr) on Ramazan 17, A.H. 2 (= Jan. 13, 624) when Mohammed was so nearly defeated that the Angels were obliged to assist him (Koran, chapts. iii. 11; i. 42; viii. 9). Mohammed is soundly rated by Christian writers for beheading two prisoners Utbah ibn Rabí'a who had once spat on his face and Nazir ibn Háris who recited Persian romances and preferred them to the "foolish fables of the Koran." What would our forefathers have done to a man who spat in the face of John Knox and openly preferred a French play to the Pentateuch?

and before he could recover himself, the Indians pinioned him and haled him off to their tents. Now when Jamrkan saw his comrade a prisoner, he cried out, saying, "Ho for the Faith of Abraham the Friend!" and clapping heel to his horse, ran at Battash. They wheeled about awhile, till Battash charged Jamrkan and catching him by his jerkin[1] tare him from his saddle and cast him to the ground; whereupon the Indians bound him and dragged him away to their tents. And Battash ceased not to overcome all who came out to him, Captain after Captain till he had made prisoners of four-and-twenty Chiefs of the Moslems, whereat the True Believers were sore dismayed. When Gharib saw what had befallen his braves, he drew from beneath his knee[2] a mace of gold weighing six-score pounds which had belonged to Barkan King of the Jann——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Sixty-first Night.

She said, It hath reached me, O auspicious King, that when Gharib beheld what had befallen his braves he drew forth a golden mace which had belonged to Barkan King of the Jann and clapped heel to his sea-horse, which bore him like the wind-gust into mid-field. Then he let drive at Battash, crying out, "God is Most Great! He giveth aid and victory and He abaseth whoso reject the Faith of Abraham the Friend!" and smote him with the mace, whereupon he fell to the ground and Gharib, turning to the Moslems, saw his brother Sahim and said to him, "Pinion me this hound." When Sahim heard his brother's words, he ran to Battash and bound him hard and fast and bore him off, whilst the Moslem braves wondered who this knight could be and the Indians said one to other, "Who is this horseman which came out from among them and hath taken our Chief prisoner?" Mean-while Gharib continued to offer battle and there issued forth to him a captain of the Hindís whom he felled to earth with his mace, and Kaylajan and Kurajan pinioned him and delivered him over to Sahim; nor did Gharib leave to do thus, till he had taken

[1] Arab. "Jilbáb" either habergeon (mail-coat) or the buff-jacket worn under it.

[2] A favourite way, rough and ready, of carrying light weapons; often alluded to in The Nights. So Khusrawán in Antar carried "under his thighs four small darts, each like a blazing flame."

prisoner two-and-fifty of the doughtiest Captains of the army of Hind. Then the day came to an end and the kettle-drums beat the retreat; whereupon Gharib left the field and rode towards the Moslem camp. The first to meet him was Sahim, who kissed his feet in the stirrups and said, "May thy hand never wither, O champion of the age! Tell us who thou art among the braves." So Gharib raised his vizor of mail and Sahim knew him and cried out, saying, "This is your King and your lord Gharib, who is come back from the land of the Jann!" When the Moslems heard Gharib's name, they threw themselves off their horses' backs, and, crowding about him, kissed his feet in the stirrups and saluted him, rejoicing in his safe return. Then they carried him into the city of Oman, where he entered his palace and sat down on the throne of his kingship, whilst his officers stood around him in the utmost joy. Food was set on and they ate, after which Gharib related to them all that had betided him with the Jinn in Mount Kaf, and they marvelled thereat with exceeding marvel and praised Allah for his safety. Then he dismissed them to their sleeping-places; so they withdrew to their several lodgings, and when none abode with him but Kaylajan and Kurajan, who never left him, he said to them, "Can ye carry me to Cufa that I may take my pleasure in my Harim, and bring me back before the end of the night?" They replied, "O our lord, this thou askest is easy." Now the distance between Cufa and Oman is sixty days' journey for a diligent horseman, and Kaylajan said to Kurajan, "I will carry him going and thou coming back." So he took up Gharib and flew off with him, in company with Kurajan; nor was an hour past before they set him down at the gate of his palace, in Cufa. He went in to his uncle Al-Damigh, who rose to him and saluted him; after which quoth Gharib, "How is it with my wives Fakhr Taj[1] and Mahdiyah?" Al-Damigh answered, "They are both well and in good case." Then the eunuch went in and acquainted the women of the Harim with Gharib's coming, whereat they rejoiced and raised the trill of joy and gave him the reward for good news. Presently in came King Gharib, and they rose

[1] Mr. Payne very reasonably supplants here and below Fakhr Taj (who in Night dcxxxiv. is left in her father's palace and who is reported to be dead in Night dclxvii.) by Star o' Morn. But the former is also given in the Bul. Edit. (ii. 148), so the story-teller must have forgotten all about her. I leave it as a model specimen of Eastern incuriousness.

and saluting him, conversed with him, till Al-Damigh entered, when Gharib related to them all that had befallen him in the land of the Jinn, whereat they all marvelled. Then he lay with Fakhr Taj till near daybreak, when he took leave of his wives and his uncle and mounted Kurajan's back, nor was the darkness dispelled before the two Marids set him down in the city of Oman. Then he and his men armed and he bade open the gates when, behold, up came a horseman from the host of the Indians, with Jamrkan and Sa'adan and the rest of the captive captains whom he had delivered, and committed them to Gharib. The Moslems, rejoicing in their safety, donned their mails and took horse, while the kettle-drums beat a point of war; and the Miscreants also drew up in line.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Sixty-second Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host mounted and rode to the plain of cut and thrust, the first to open the door of war was King Gharib who, drawing his sword Al-Mahik, drove his charger between the two ranks and cried out, saying, "Whoso knoweth me hath enough of my mischief and whoso unknoweth me, to him I will make myself known. I am Gharib, King of Al-Irak and Al-Yaman, brother of Ajib." When Ra'ad Shah, son of the King of Hind, heard this, he shouted to his captains, "Bring me Ajib." So they brought him and Ra'ad Shah said to him, "Thou wottest that this quarrel is thy quarrel and thou art the cause of all this slaughter. Now yonder standeth thy brother Gharib amiddle-most the fightfield and stead where sword and spear we shall wield; go thou to him and bring him to me a prisoner, that I may set him on a camel arsy-versy, and make a show of him and carry him to the land of Hind." Answered Ajib, "O King, send out to him other than I, for I am in ill-health this morning." But Ra'ad Shah snarked and snorted and cried, "By the virtue of the sparkling Fire and the light and the shade and the heat, unless thou fare forth to thy brother and bring him to me in haste, I will cut off thy head and make an end of thee." So Ajib took heart and urging his horse up to his brother in mid-field, said to him, "O dog of the Arabs and vilest of all who hammer down tent-pegs, wilt thou contend with Kings? Take what to thee cometh and receive the glad tidings of thy

death." When Gharib heard this, he said to him, "Who art thou among the Kings?" And Ajib answered, saying, "I am thy brother, and this day is the last of thy worldly days." Now when Gharib was assured that he was indeed his brother Ajib, he cried out and said, "Ho, to avenge my father and mother!" Then giving his sword to Kaylajan,[1] he drave at Ajib and smote him with his mace a smashing blow and a swashing, that went nigh to beat in his ribs, and seizing him by the mail-gorget tore him from the saddle and cast him to the ground; whereupon the two Marids pounced upon him and binding him fast, dragged him off dejected and abject; whilst Gharib rejoiced in the capture of his enemy and repeated these couplets of the poet,

"I have won my wish and my need have scored * Unto Thee be the praise and the thanks, O our Lord!
I grew up dejected and abject; poor, * But Allah vouchsafed me all boons implored:
I have conquered countries and mastered men * But for Thee were I naught, O thou Lord adored!"

When Ra'ad Shah saw how evilly Ajib fared with his brother, he called for his charger and donning his harness and habergeon, mounted and dashed out a-field. As soon as he drew near King Gharib, he cried out at him, saying, "O basest of Arabs and bearer of scrubs,[2] who art thou, that thou shouldest capture Kings and braves? Down from thy horse and put elbows behind back and kiss my feet and set my warriors free and go with me in bond of chains to my reign that I may pardon thee and make thee a Shaykh in our own land, so mayst thou eat there a bittock of bread." When Gharib heard these words he laughed till he fell backwards and answered, saying, "O mad hound and mangy wolf, soon shalt thou see against whom the shifts of Fortune will turn!" Then he cried out to Sahim, saying, "Bring me the prisoners;" so he brought them, and Gharib smote off their heads; whereupon Ra'ad Shah drave at him, with the driving of a lordly champion and the onslaught of a fierce slaughterer and they falsed

[1] There is some chivalry in his unwillingness to use the magical blade. As a rule the Knights of Romance utterly ignore fair play and take every dirty advantage in the magic line that comes to hand.

[2] Arab. "Hammál al-Hatabi"=one who carries to market the fuel-sticks which he picks up in the waste. In the Koran (chapt. cxi.) it is applied to Umm Jamíl, wife of Mohammed's hostile cousin, Abd al-Uzza, there termed Abú Lahab (Father of smokeless Flame) with the implied meaning that she will bear fuel to feed Hell-fire.

and feinted and fought till nightfall, when the kettle-drums beat the retreat.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Sixty-third Night,

She resumed, It hath reached me, O auspicious King, that when the kettle-drums beat the retreat, the two Kings parted and returned, each to his own place where his people gave him joy of his safety. And the Moslems said to Gharib, "'Tis not thy wont, O King, to prolong a fight;" and he replied, "O folk, I have done battle with many royalties[1] and champions; but never saw I a harder hitter than this one. Had I chosen to draw Al-Mahik upon him, I had mashed his bones and made an end of his days: but I delayed with him, thinking to take him prisoner and give him part enjoyment in Al-Islam." Thus far concerning Gharib; but as regards Ra'ad Shah, he returned to his marquee and sat upon his throne, when his Chiefs came in to him and asked him of his adversary, and he answered, "By the truth of the sparkling Fire, never in my life saw I the like of yonder brave! But to-morrow I will take him prisoner and lead him away dejected and abject." Then they slept till daybreak, when the battle-drums beat to fight and the swords in baldric were dight; and war-cries were cried amain and all mounted their horses of generous strain and drew out into the field, filling every wide place and hill and plain. The first to open the door of war was the rider outrageous and the lion rageous, King Gharib, who drave his steed between the two hosts and wheeled and careered over the field, crying, "Who is for fray, who is for fight? Let no sluggard come out to me this day nor dullard!" Before he had made an end of speaking, out rushed

[1] Arab. "Akyál," lit. whose word (Kaul) is obeyed, a title of the Himyarite Kings, of whom Al-Bergendi relates that one of them left an inscription at Samarcand, which many centuries ago no man could read. This evidently alludes to the dynasty which preceded the "Tobba" and to No. xxiv. Shamar Yar'ash (Shamar the Palsied). Some make him son of Malik surnamed Náshir al-Ni'am (Scatterer of Blessings) others of Afrikús (No. xviii.), who, according to Al-Jannabi, Ahmad bin Yusuf and Ibn Ibdun (Pocock, Spec. Hist. Arab.) founded the Berber (Barbar) race, the remnants of the Causanites expelled by the "robber, Joshua son of Nún," and became the eponymus of "Africa." This word which, under the Romans, denoted a small province on the Northern Sea-board, is, I would suggest, A'far-Káhi (Afar-land), the Afar being now the Dankali race, the country of Osiris whom my learned friend, the late Mariette Pasha, derived from the Egyptian "Punt" identified by him with the Somali country. This would make "Africa," as it ought to be, an Egyptian (Coptic) term.

Ra'ad Shah, riding on an elephant, as he were a vast tower, in a seat girthed with silken bands; and between the elephant's ears sat the driver, bearing in hand a hook, wherewith he goaded the beast and directed him right and left. When the elephant drew near Gharib's horse, and the steed saw a creature it had never before set eyes on, it took fright;[1] wherefore Gharib dismounted and gave the horse to Kaylajan. Then he drew Al-Mahik and advanced to meet Ra'ad Shah a-foot, walking on till he faced the elephant. Now it was Ra'ad Shah's wont, when he found himself overmatched by any brave, to mount an elephant, taking with him an implement called the lasso,[2] which was in the shape of a net, wide at base and narrow at top with a running cord of silk passed through rings along its edges. With this he would attack horsemen and casting the meshes over them, draw the running noose and drag the rider off his horse and make him prisoner; and thus had he conquered many cavaliers. So, as Gharib came up to him, he raised his hand and, despreading the net over him, pulled him on to the back of the elephant and cried out to the beast to return to the Indian camp. But Kaylajan and Kurajan had not left Gharib and, when they beheld what had befallen their lord, they laid hold of the elephant, whilst Gharib strove with the net, till he rent it in sunder. Upon this the two Marids seized Ra'ad Shah and bound him with a cord of palm-fibre. Then the two armies drove each at other and met with a shock like two seas crashing or two mountains together dashing, whilst the dust rose to the confines of the sky and blinded was every eye. The battle waxed fierce and fell, the blood ran in rills, nor did they cease to wage war with lunge of lance and sway of sword in lustiest way, till the day darkened and the night starkened, when the drums beat the retreat and the two hosts drew asunder.[3] Now the

[1] Herodotus (i. 80) notes this concerning the camel. Elephants are not allowed to walk the streets in Anglo-Indian cities, where they have caused many accidents.

[2] Arab. Wahk or Wahak, suggesting the Roman retiarius. But the lasso pure and simple, the favourite weapon of shepherd and herdsmen was well-known to the old Egyptians and in ancient India. It forms one of the T-letters in the hieroglyphs.

[3] Compare with this and other Arab battle-pieces the Pandit's description in the Kathá Sarit Sagara, *e.g.* "Then a confused battle arose with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers (N.B.—Millions are nothing to him); rivers of blood flowed with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands and with the heads of heroes for stones. That feast of battle delighted the flesh-loving demons who, drunk with blood instead of wine, were dancing with the palpitating trunks," etc., etc. Fasc. xii. 526.

Moslems were evilly entreated that day by reason of the riders on elephants and giraffes,[1] and many of them were killed and most of the rest were wounded. This was grievous to Gharib who commanded the hurt to be medicined and turning to his Chief Officers, asked them what they counselled. Answered they, "O King, 'tis only the elephants and giraffes that irk us; were we but quit of them, we should overcome the enemy." Quoth Kaylajan and Kurajan, "We twain will unsheath our swords and fall on them and slay the most part of them." But there came forward a man of Oman, who had been privy counsellor to Jaland, and said, "O King, I will be surety for the host, an thou wilt but hearken to me and follow my counsel." Gharib turned to his Captains and said to them, "Whatsoever this wise man shall say to you that do."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib said to his Captains, "Whatsoever this wise man shall say to you, that do"; they replied, "Hearing and obeying!" So the Omani chose out ten captains and asked them, "How many braves have ye under your hands?"; and they answered, "Ten thousand fighting-men." Then he carried them into the armoury and armed five thousand of them with harquebuses and other five thousand with cross-bows and taught them to shoot with these new weapons.[2] Now as soon as it was day, the Indians came out to the field, armed cap-à-pie, with the elephants, giraffes and champions in their van; whereupon Gharib and his men mounted and both hosts drew out and the big drums beat to battle. Then the man of Oman cried out to the archers and harquebusiers to

[1] The giraffe is here mal-placé: it is, I repeat, one of the most timid of the antelope tribe. Nothing can be more graceful than this huge game as it stands under a tree extending its long and slender neck to the foliage above it; but when in flight all the limbs seem loose and the head is carried almost on a level with the back.

[2] The fire-arms may have been inserted by the copier; the cross-bow (Arcubalista) is of unknown antiquity. I have remarked in my book of the Sword (p. 19) that the bow is the first crucial evidence of the distinction between the human weapon and the bestial arm, and like the hymen or membrane of virginity proves a difference of degree if not of kind between man and the so-called lower animals. I note from Yule's Marco Polo (ii., 143) "that the cross-bow was re-introduced into European warfare during the twelfth century"; but the arbalesta was well known to the *bon roi* Charlemagne (Regnier Sat. X).

shoot, and they plied the elephants and giraffes with shafts and leaden bullets, which entered the beasts' flanks, whereat they roared out and turning upon their own ranks, trod them down with their hoofs. Presently the Moslems charged the Misbelievers and outflanked them right and left, whilst the elephants and giraffes trampled them and drove them into the hills and wolds, whither the Moslems followed hard upon them with the keen-edged sword and but few of the giraffes and elephants escaped. Then King Gharib and his folk returned, rejoicing in their victory; and on the morrow they divided the loot and rested five days; after which King Gharib sat down on the throne of his kingship and sending for his brother Ajib, said to him, "O dog, why hast thou assembled the Kings against us? But He who hath power over all things hath given us the victory over thee. So embrace the Saving Faith and thou shalt be saved, and I will forbear to avenge my father and mother on thee therefor, and I will make thee King again as thou wast, placing myself under thy hand." But Ajib said, "I will not leave my faith." So Gharib bade lay him in irons and appointed an hundred stalwart slaves to guard him; after which he turned to Ra'ad Shah and said to him, "How sayst thou of the faith of Al-Islam?" Replied he, "O my lord, I will enter thy faith; for, were it not a true Faith and a goodly, thou hadst not conquered us. Put forth thy hand and I will testify that there is no god but *the* God and that Abraham the Friend is the Apostle of God." At this Gharib rejoiced and said to him, "Is thy heart indeed stablished in the sweetness of this Belief?" And he answered, saying, "Yes, O my lord!" Then quoth Gharib, "O, Ra'ad Shah, wilt thou go to thy country and thy kingdom?" and quoth he, "O, my lord, my father will put me to death, for that I have left his faith." Gharib rejoined, "I will go with thee and make thee king of the country and constrain the folk to obey thee, by the help of Allah the Bountiful, the Beneficent." And Ra'ad Shah kissed his hands and feet. Then Gharib rewarded the counsellor who had caused the rout of the foe and gave him great wealth; after which he turned to Kaylajan and Kurajan, and said to them, "Harkye, Chiefs of the Jinn, 'tis my will that ye carry me, together with Ra'ad Shah and Jamrkan and Sa'adan to the land of Hind." "We hear and we obey," answered they. So Kurajan took up Jamrkan and Sa'adan, whilst Kaylajan took Gharib and Ra'ad Shah and made for the land of Hind.——And

Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that when the two Marids had taken up Gharib and Jamrkan, Sa'adan the Ghul and Ra'ad Shah, they flew on with them from sundown till the last of the night, when they set them down on the terrace of King Tarkanan's palace at Cashmere. Now news was brought to Tarkanan by the remnants of his host of what had befallen his son, whereat he slept not neither took delight in aught, and he was troubled with sore trouble. As he sat in his Harim, pondering his case, behold, Gharib and his company descended the stairways of the palace and came in to him; and when he saw his son and those who were with him, he was confused and fear took him of the Marids. Then Ra'ad Shah turned to him and said, "How long wilt thou persist in thy frowardness, O traitor and worshipper of the Fire? Woe to thee! Leave worshipping the Fire and serve the Magnanimous Sire, Creator of day and night, whom attaineth no sight." When Tarkanan heard his son's speech, he cast at him an iron club he had by him; but it missed him and fell upon a buttress of the palace and smote out three stones. Then cried the King, "O dog, thou hast destroyed mine army and hast forsaken thy faith and comest now to make me do likewise!" With this Gharib went up to him and dealt him a cuff on the neck which knocked him down; whereupon the Marids bound him fast and all the Harim-women fled. Then Gharib sat down on the throne of kingship and said to Ra'ad Shah, "Do thou justice upon thy father." So Ra'ad Shah turned to him and said, "O perverse old man, become one of the saved and thou shalt be saved from the fire and the wrath of the All-powerful." But Tarkanan cried, "I will not die save in my own faith." Whereupon Gharib drew Al-Mahik and smote him therewith, and he fell to the earth in two pieces, and Allah hurried his soul to the fire and abiding-place dire.[1] Then Gharib bade hang his body over the palace gate and they hung one-half on the right hand and the other on the left and waited till day, when Gharib

[1] In Al-Islam this was unjustifiable homicide, excused only because the Kafir had tried to slay his own son. He should have been summoned to become a tributary and then, on express refusal, he might legally have been put to death.

caused Ra'ad Shah don the royal habit and sit down on his father's throne, with himself on his dexter hand and Jamrkan and Sa'adan and the Marids standing right and left; and he said to Kaylajan and Kurajan, "Whoso entereth of the Princes and Officers, seize him and bind him, and let not a single Captain escape you." And they answered, "Hearkening and obedience!" Presently, the Officers made for the palace, to do their service to the King, and the first to appear was the Chief Captain who, seeing King Tarkanan's dead body cut in half and hanging on either side of the gate, was seized with terror and amazement. Then Kaylajan laid hold of him by the collar and threw him and pinioned him; after which he dragged him into the palace and before sunrise they had bound three hundred and fifty Captains and set them before Gharib, who said to them, "O folk, have you seen your King hanging at the palace-gate?" Asked they, "Who hath done this deed?"; and he answered, "I did it, by the help of Allah Almighty; and whoso opposeth me, I will do with him likewise." Then quoth they, "What is thy will with us?"; and quoth he, "I am Gharib, King of Al-Irak, he who slew your warriors; and now Ra'ad Shah hath embraced the Faith of Salvation and is become a mighty King and ruler over you. So do ye become True Believers and all shall be well with you; but, if ye refuse, you shall repent it." So they pronounced the profession of the Faith and were enrolled among the people of felicity. Then said Gharib, "Are your hearts indeed stablished in the sweetness of the Belief?"; and they replied, "Yes"; whereupon he bade release them and clad them in robes of honour, saying, "Go to your people and expound Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse slay him."—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Sixty-sixth Night,

She continued, It hath reached me, O auspicious King, that King Gharib said to the troops of Ra'ad Shah, "Go to your people and offer Al-Islam to them. Whoso accepteth the Faith spare him; but if he refuse, slay him." So they went out and, assembling the men under their command, explained what had taken place and expounded Al-Islam to them, and they all professed, except

a few, whom they put to death; after which they returned and told Gharib, who blessed Allah and glorified Him, saying, "Praised be the Almighty who hath made this thing easy to us without strife!" Then he abode in Cashmere of India forty days, till he had ordered the affairs of the country and cast down the shrines and temples of the Fire and built in their stead mosques and cathedrals, whilst Ra'ad Shah made ready for him rarities and treasures beyond count and despatched them to Al-Irak in ships. Then Gharib mounted on Kaylajan's back and Jamrkan and Sa'adan on that of Kurajan, after they had taken leave of Ra'ad Shah; and journeyed through the night till break of day, when they reached Oman city where their troops met them and saluted them and rejoiced in them. Then they set out for Cufa where Gharib called for his brother Ajib and commanded to hang him. So Sahim brought hooks of iron and driving them into the tendons of Ajib's heels, hung him over the gate; and Gharib bade them shoot him; so they riddled him with arrows, till he was like unto a porcupine. Then Gharib entered his palace and sitting down on the throne of his kingship, passed the day in ordering the affairs of the state. At nightfall he went in to his Harim, where Star o' Morn came to meet him and embraced him and gave him joy, she and her women, of his safety. He spent that day and lay that night with her and on the morrow, after he had made the Ghusl-ablution and prayed the dawn-prayer, he sat down on his throne and commanded preparation to be made for his marriage with Mahdiyah. Accordingly they slaughtered three thousand head of sheep and two thousand oxen and a thousand he-goats and five hundred camels and the like number of horses, beside four thousand fowls and great store of geese; never was such wedding in Al-Islam to that day. Then he went in to Mahdiyah and took her maidenhead and abode with her ten days; after which he committed the kingdom to his uncle Al-Damigh, charging him to rule the lieges justly, and journeyed with his women and warriors, till he came to the ships laden with the treasures and rarities which Ra'ad Shah had sent him, and divided the monies among his men who from poor became rich. Then they fared on till they reached the city of Babel, where he bestowed on Sahim Al-Layl a robe of honour and appointed him Sultan of the city. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Sixty-seventh Night,

She resumed, It hath reached me, O auspicious King, that Gharib, after robing his brother Sahim and appointing him Sultan, abode with him ten days, after which he set out again and journeyed nor stinted travel till he reached the castle of Sa'adan the Ghul, where they rested five days. Then quoth Gharib to Kaylajan and Kurajan, "Pass over to Isbánír al-Madáin, to the palace of the Chosroë, and find what is come of Fakhr Taj and bring me one of the King's kinsmen, who shall acquaint me with what hath passed." Quoth they, "We hear and we obey," and set out forthright for Isbanir. As they flew between heaven and earth, behold, they caught sight of a mighty army, as it were the surging sea, and Kaylajan said to Kurajan, "Let us descend and determine what be this host." So they alighted and walking among the troops, found them Persians and questioned the soldiers whose men they were and whither they were bound; whereto they made answer, "We are *en route* for Al-Irak, to slay Gharib and all who company him." When the Marids heard these words, they repaired to the pavilion of the Persian general, whose name was Rustam, and waited till the soldiers slept, when they took up Rustam, bed and all, and made for the castle where Gharib lay. They arrived there by midnight and going to the door of the King's pavilion, cried, "Permission!" which when he heard, he sat up and said, "Come in." So they entered and set down the couch with Rustam asleep thereon. Gharib asked, "Who be this?" and they answered, "This be a Persian Prince, whom we met coming with a great host, thinking to slay thee and thine, and we have brought him to thee, that he may tell thee what thou hast a mind to know." "Fetch me an hundred braves!" cried Gharib, and they fetched them; whereupon he bade them, "Draw your swords and stand at the head of this Persian carle!" Then they awoke him and he opened his eyes; and, finding an arch of steel over his head, shut them again, crying, "What be this foul dream?" But Kaylajan pricked him with his sword-point and he sat up and said, "Where am I?" Quoth Sahim, "Thou art in the presence of King Gharib, son-in-law of the King of the Persians. What is thy name and whither goest thou?" When Rustam heard Gharib's name, he bethought himself and said in his mind, "Am I asleep or awake?" Whereupon Sahim dealt him a buffet, saying, "Why

dost thou not answer?" And he raised his head and asked, "Who brought me from my tent out of the midst of my men?" Gharib answered, "These two Marids brought thee." So he looked at Kaylajan and Kurajan and skited in his bag-trousers. Then the Marids fell upon him, baring their tusks and brandishing their blades, and said to him, "Wilt thou not rise and kiss ground before King Gharib?" And he trembled at them and was assured that he was not asleep; so he stood up and kissed the ground between the hands of Gharib, saying, "The blessing of the Fire be on thee, and long life be thy life, O King!" Gharib cried, "O dog of the Persians, fire is not worshipful, for that it is harmful and profiteth not save in cooking food." Asked Rustam, "Who then is worshipful?"; and Gharib answered, "Alone worshipworth is God, who formed thee and fashioned thee and created the heavens and the earth." Quoth the Ajami, "What shall I say that I may become of the party of this Lord and enter thy Faith?"; and quoth Gharib, "Say, 'There is no god but *the* God, and Abraham is the Friend of God'." So Rustam pronounced the profession of the Faith and was enrolled among the people of felicity. Then said he to Gharib, "Know, O my lord, that thy father-in-law, King Sabúr, seeketh to slay thee; and indeed he hath sent me with an hundred thousand men, charging me to spare none of you." Gharib rejoined, "Is this my reward for having delivered his daughter from death and dishonour? Allah will requite him his ill intent. But what is thy name?" The Persian answered, "My name is Rustam, general of Sabur;" and Gharib, "Thou shalt have the like rank in my army," adding, "But tell me, O Rustam, how is it with the Princess Fakhr Taj?" "May thy head live, O King of the age!" "What was the cause of her death?" Rustam replied, "O my lord, no sooner hadst thou left us than one of the Princess's women went in to King Sabur and said to him, 'O my master, didst thou give Gharib leave to lie with the Princess my mistress?' whereto he answered, 'No, by the virtue of the fire!' and drawing his sword, went in to his daughter and said to her, 'O foul baggage, why didst thou suffer yonder Badawi to sleep with thee, without dower or even wedding?' She replied, 'O my papa, 'twas thou gavest him leave to sleep with me.' Then he asked, 'Did the fellow have thee?' but she was silent and hung down her head. Hereupon he cried out to the midwives and slave-girls, saying, 'Pinion me this harlot's elbows behind her

and look at her privy parts.' So they did as he bade them and after inspecting her slit said to him, 'O King, she hath lost her maidenhead.' Whereupon he ran at her and would have slain her, but her mother rose up and threw herself between them crying, 'O King, slay her not, lest thou be for ever dishonoured; but shut her in a cell till she die.' So he cast her into prison till nightfall, when he called two of his courtiers and said to them, 'Carry her afar off and throw her into the river Jayhun and tell none.' They did his commandment, and indeed her memory is forgotten and her time is past."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Sixty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib asked news of Fakhr Taj, Rustam informed him that she had been drowned in the river by her sire's command. And when Gharib heard this, the world waxed wan before his eyes and he cried, "By the virtue of Abraham the Friend, I will assuredly go to yonder dog and overwhelm him and lay waste his realm!" Then he sent letters to Jamrkan and to the governors of Mosul and Mayyáfárikín; and, turning to Rustam, said to him, "How many men hadst thou in thine army?" He replied, "An hundred thousand Persian horse;" and Gharib rejoined, "Take ten thousand horse and go to thy people and occupy them with war; I will follow on thy trail." So Rustam mounted and taking ten thousand Arab horse made for his tribe, saying in himself, "I will do a deed shall whiten my face with King Gharib." So he fared on seven days, till there remained but half a day's journey between him and the Persian camp; when, dividing his host into four divisions he said to his men, "Surround the Persians on all sides and fall upon them with the sword." They rode on from eventide till midnight, when they had compassed the camp of the Ajamis, who were asleep in security, and fell upon them, shouting, "God is Most Great!" Whereupon the Persians started up from sleep and their feet slipped and the sabre went round amongst them; for the All-knowing King was wroth with them, and Rustam wrought amongst them as fire in dry fuel; till, by the end of the night, the whole of the Persian host was slain or wounded or fled, and the Moslems made prize of their tents and baggage, horses, camels and treasure-chests. Then they alighted and rested in the tents of the Ajamis

till King Gharib came up and, seeing what Rustam had done and how he had gained by stratagem a great and complete victory, he invested him with a robe of honour and said to him, "O Rustam, it was thou didst put the Persians to the rout; wherefore all the spoil is thine." So he kissed Gharib's hand and thanked him, and they rested till the end of the day, when they set out for King Sabur's capital. Meanwhile, the fugitives of the defeated force reached Isbanir and went in to Sabur, crying out and saying, "Alas!" and "Well-away!" and "Woe worth the day!" Quoth he, "What hath befallen you and who with his mischief hath smitten you?" So they told him all that had passed and said, "Naught befel us except that thy general Rustam, fell upon us in the darkness of the night because he had turned Moslem; nor did Gharib come near us." When the King heard this, he cast his crown to the ground and said, "There is no worth left us!" Then he turned to his son Ward Shah[1] and said to him, "O my son, there is none for this affair save thou." Answered Ward Shah, "By thy life, O my father, I will assuredly bring Gharib and his chiefs of the people in chains and slay all who are with him." Then he numbered his army and found it two hundred and twenty thousand men. So they slept, intending to set forth on the morrow; but, next morning, as they were about to march, behold, a cloud of dust arose and spread till it walled the world and baffled the sight of the farthest-seeing wight. Now Sabur had mounted to farewell his son, and when he saw this mighty great dust, he let call a runner and said to him, "Go find me out the cause of this dust-cloud." The scout went and returned, saying, "O my lord, Gharib and his braves are upon you;" whereupon they unloaded their bât-beasts and drew out in line of battle. When Gharib came up and saw the Persians ranged in row, he cried out to his men, saying, "Charge with the blessing of Allah!" So they waved the flags, and the Arabs and the Ajamis drave one at other and folk were heaped upon folk. Blood ran like water and all souls saw death face to face; the brave advanced and pressed forward to assail and the coward hung back and turned tail and they ceased not from fight and fray till ended day, when the kettle-drums beat the retreat and the two hosts drew apart. Then Sabur commanded to pitch his camp hard over the city-gate, and

[1] *i.e.* "Rose King," like the Sikh name "Gulab Singh"=Rosewater Lion, sounding in translation almost too absurd to be true.

Gharib set up his pavilions in front of theirs; and every one went to his tent.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that when the two hosts drew apart, every one went to his tent until the morning. As soon as it was day, the two hosts mounted their strong steeds and levelled their lances and wore their harness of war; then they raised their slogan-cries and drew out in battle-array, whilst came forth all the lordly knights and the lions of fights. Now the first to open the gate of battle was Rustam, who urged his charger into mid-field and cried out, "God is most Great! I am Rustam, champion-in-chief of the Arabs and Ajamis. Who is for tilting, who is for fighting? Let no sluggard come out to me this day nor weakling!" Then there rushed forth to him a champion of the Persians; the two charged each other and there befel between them a sore fight, till Rustam sprang upon his adversary and smote him with a mace he had with him, seventy pounds in weight, and beat his head down upon his breast, and he fell to the earth, dead and in his blood drowned. This was no light matter to Sabur and he commanded his men to charge; so they drave at the Moslems, invoking the aid of the light-giving Sun, whilst the True Believers called for help upon the Magnanimous King. But the Ajamis, the Miscreants, outnumbered the Arabs, the Moslems, and made them drain the cup of death; which when Gharib saw he drew his sword Al-Mahik and crying out his war-cry, fell upon the Persians, with Kaylajan and Kurajan at either stirrup; nor did he leave playing upon them with blade till he hewed his way to the standard-bearer and smote him on the head with the flat of his sword, whereupon he fell down in a fainting-fit and the two Marids bore him off to their camp. When the Persians saw the standard fall, they turned and fled and for the city-gates made; but the Moslems followed them with the blade and they crowded together to enter the city, so that they could not shut the gates and there died of them much people. Then Rustam and Sa'adan, Jamrkan and Sahim, Al-Damigh, Kaylajan and Kurajan and all the braves Mohammedan and the champions of Faith Unitarian fell upon the misbelieving Persians in the gates, and the blood of

the Kafirs ran in the streets like a torrent till they threw down their arms and harness and called out for quarter; whereupon the Moslems stayed their swords from the slaughter and drove them to their tents, as one driveth a flock of sheep. Meanwhile Gharib returned to his pavilion, where he doffed his gear and washed himself of the blood of the Infidels; after which he donned his royal robes and sat down on his chair of estate. Then he called for the King of the Persians and said to him, "O dog of the Ajams, what moved thee to deal thus with thy daughter? How seest thou me unworthy to be her baron?" And Sabur answered, saying, "O King, punish me not because of that deed which I did; for I repent me and confronted thee not in fight but in my fear of thee."[1] When Gharib heard these words he bade throw him flat and beat him. So they bastinadoed him, till he could no longer groan, and cast him among the prisoners. Then Gharib expounded Al-Islam to the Persians and one hundred and twenty thousand of them embraced The Faith, and the rest he put to the sword. Moreover all the citizens professed Al-Islam and Gharib mounted and entered in great state the city Isbanir Al-Madain. Then he went into the King's palace and sitting down on Sabur's throne, gave robes and largesse and distributed the booty and treasure among the Arabs and Persians, wherefore they loved him and wished him victory and honour and endurance of days. But Fakhr Taj's mother remembered her daughter and raised the voice of mourning for her, and the palace was filled with wails and cries. Gharib heard this and entering the Harim, asked the women what ailed them, whereupon the Princess's mother came forward and said, "O my lord, thy presence put me in mind of my daughter and how she would have joyed in thy coming, had she been alive and well." Gharib wept for her and sitting down on his throne, called for Sabur, and they brought him stumbling in his shackles. Quoth Gharib to him, "O dog of the Persians, what didst thou do with thy daughter?" "I gave her to such an one and such an one," quoth the King, "saying, 'Drown her in the river Jayhún.'" So Gharib sent for the two men and asked them, "Is what he saith true?" Answered they, "Yes; but, O King, we did not drown her, nay we took pity on her and left her on the bank of the Jayhun, saying, 'Save thyself and return not to the city, lest the

[1] "Repentance acquits the penitent" is a favourite and noble saying popular in Al-Islam. It is first found in Seneca; and is probably as old as the dawn of literature.

King slay thee and slay us with thee.' This is all we know of her." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Seventieth Night,

She continued, It hath reached me, O auspicious King, that the two men ended the tale of Fakhr Taj with these words, "And we left her upon the bank of the river Jayhun!" Now, when Gharib heard this he bade bring the astrologers and said to them, "Strike me a board of geomancy and find out what is come of Fakhr Taj, and whether she is still in the bonds of life or dead." They did so and said, "O King of the age, it is manifest to us that the Princess is alive and hath borne a male child; but she is with a tribe of the Jinn, and will be parted from thee twenty years; count, therefore, how many years thou hast been absent in travel." So he reckoned up the years of his absence and found them eight years and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"[1] Then he sent for all Sabur's Governors of towns and strongholds and they came and did him homage. Now one day after this, as he sat in his palace, behold, a cloud of dust appeared in the distance and spread till it walled the whole land and darkened the horizon. So he summoned the two Marids and bade them reconnoitre, and they went forth under the dust-cloud and snatching up a horseman of the advancing host, returned and set him down before Gharib, saying, "Ask this fellow, for he is of the army." Quoth Gharib, "Whose power is this?" and the man answered, "O King, 'tis the army of Khirad Shah,[2] King of Shiras, who is come forth to fight thee." Now the cause of Khirad Shah's coming was this. When Gharib defeated Sabur's army, as hath been related, and took him prisoner, the King's son fled, with a handful of his father's force and ceased not flying till he reached the city of Shiras, where he went into King Khirad Shah and kissed ground before him, whilst the tears ran down his cheeks. When the King saw him in this case, he said to him, "Lift thy head, O youth, and tell me

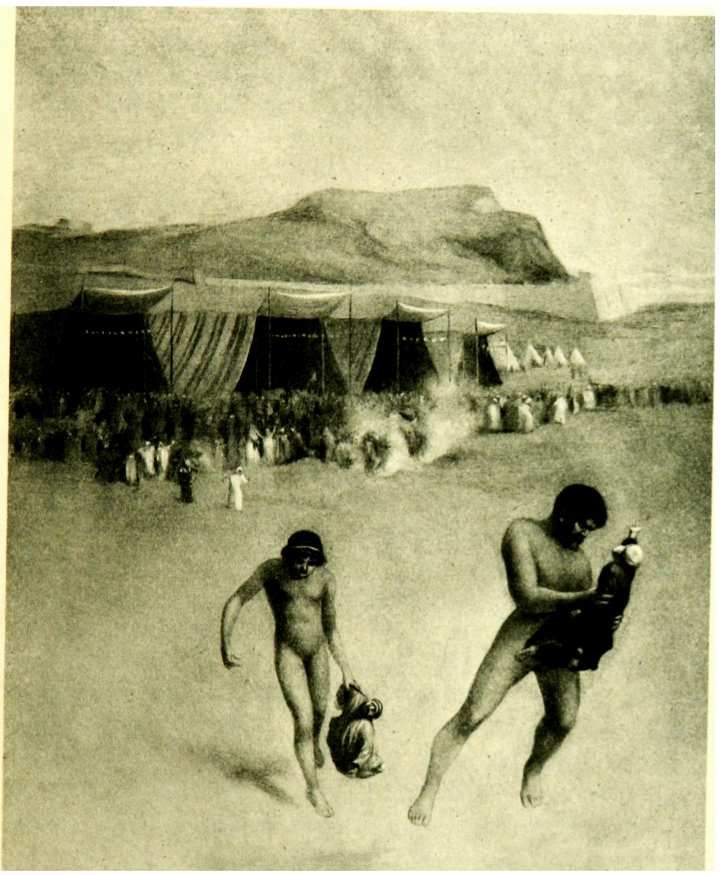
[1] Here an ejaculation of impatience.

[2] *i.e.* "King Intelligence": it has a ludicrous sound suggesting only "Dandanha-i-Khirad"=wisdom-teeth. The Mac. Edit. persistently keeps "Ward Shah," copyist-error.

what maketh thee weep." He replied, "O King, a King of the Arabs, by name Gharib, hath fallen on us and captured the King my sire and slain the Persians making them drain the cup of death." And he told him all that had passed from first to last. Quoth Khirad Shah, "Is my wife[1] well?" and quoth the Prince, "Gharib hath taken her." Cried the King "As my head liveth, I will not leave a Badawi or a Moslem on the face of the earth!" So he wrote letters to his Viceroys, who levied their troops and joined him with an army which when reviewed numbered eighty-five thousand men. Then he opened his armouries and distributed arms and armour to the troops, after which he set out with them and journeyed till he came to Isbanir, and all encamped before the city-gate. Hereupon Kaylajan and Kurajan came in to Gharib and kissing his knee, said to him, "O our Lord, heal our hearts and give us this host to our share." And he said, "Up and at them!" So the two Marids flew aloft high in the lift and lighting down in the pavilion of the King of Shiras, found him seated on his chair of estate, with the Prince of Persia, Ward Shah son of Sabur, sitting on his right hand, and about him his Captains, with whom he was taking counsel for the slaughter of the Moslems. Kaylajan came forward and caught up the Prince and Kurajan snatched up the King and the twain flew back with them to Gharib, who caused beat them till they fainted. Then the Marids returned to the Shirazian camp and, drawing their swords, which no mortal man had strength to wield, fell upon the Misbelievers and Allah hurried their souls to the Fire and abiding-place dire, whilst they saw no one and nothing save two swords flashing and reaping men, as a husbandman reaps corn. So they left their tents and mounting their horses bare-backed, fled; and the Marids pursued them two days and slew of them much people; after which they returned and kissed Gharib's hand. He thanked them for the deed they had done and said to them, "The spoil of the Infidels is yours alone: none shall share with you therein." So they called down blessings on him and going forth, gathered the booty together and abode in their own homes. On this wise it fared with them; but as regards Gharib and his lieges,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

[1] *i.e.* Fakhr Taj, who had been promised him in marriage. See Night dcxxxiii. *supra*, vol. vi.

Kaylajan came forward and caught up the Prince and Kurajan snatched up the King and the twain flew back with them to Gharib, who caused beat them till they fainted.



When it was the Six Hundred and Seventy-first Night,

She resumed, It hath reached me, O auspicious King, that after Gharib had put to flight the host of Khirad Shah, he bade Kaylajan and Kurajan take the spoil to their own possession nor share it with any; so they gathered the booty and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiras and there lifted up the voice of weeping and began the ceremonial lamentations for those of them that had been slain. Now King Khirad Shah had a brother Sírán the Sorcerer hight, than whom there was no greater wizard in his day, and he lived apart from his brother in a certain stronghold, called the Fortalice of Fruits,[1] in a place abounding in trees and streams and birds and blooms, half a day's journey from Shiras. So the fugitives betook them thither and went in to Siran the Sorcerer, weeping and wailing aloud. Quoth he, "O folk, what garreth you weep?" and they told him all that had happened, especially how the two Marids had carried off his brother Khirad Shah; whereupon the light of his eyes became night and he said, "By the virtue of my faith, I will certainly slay Gharib and all his men and leave not one alive to tell the tale!" Then he pronounced certain magical words and summoned the Red King, who appeared and Siran said to him, "Fare for Isbanir and fall on Gharib, as he sitteth upon his throne." Replied he, "Hearkening and obedience!" and, gathering his troops, repaired to Isbanir and assailed Gharib, who seeing him, drew his sword Al-Mahik and he and Kaylajan and Kurajan fell upon the army of the Red King and slew of them five hundred and thirty and wounded the King himself with a grevious wound; whereupon he and his people fled and stayed not in their flight, till they reached the Fortalice of Fruits and went into Siran, crying out and exclaiming, "Woe!" and "Ruin!" And the Red King said to Siran, "O sage, Gharib hath with him the enchanted sword of Japhet son of Noah, and whomsoever he smiteth therewith he severeth him in sunder, and with him also are two Marids from Mount Caucasus, given to him by King Mura'ash. He it is who slew the Blue King and Barkan Lord of the Carnelian City, and did to death much people of the

[1] The name does not appear till further on, after vague Eastern fashion which, here and elsewhere I have not had the heart to adopt. The same may be found in Ariosto, *passim*.

Jinn." When the Enchanter heard this, he said to the Red King "Go," and he went his ways; whereupon he resumed his conjurations, and calling up a Marid, by name Zu'ázi'a gave him a drachm of levigated Bhang and said to him, "Go thou to Isbanir and enter King Gharib's palace and assume the form of a sparrow. Wait till he fall asleep and there be none with him; then put the Bhang up his nostrils and bring him to me." "To hear is to obey," replied the Marid and flew to Isbanir, where, changing himself into a sparrow, he perched on the window of the palace and waited till all Gharib's attendants retired to their rooms and the King himself slept. Then he flew down and going up to Gharib, blew the powdered Bhang into his nostrils, till he lost his senses, whereupon he wrapped him in the bed-coverlet and flew off with him, like the storm-wind, to the Fortalice of Fruits; where he arrived at midnight and laid his prize before Siran. The Sorcerer thanked him and would have put Gharib to death, as he lay senseless under Bhang; but a man of his people withheld him saying, "O Sage, an thou slay him, his friend King Mura'ash will fall on us with all his Ifrits and lay waste our realm." "How then shall we do with him?" asked Siran, and the other answered, "Cast him into the Jayhun while he is still in Bhang and he shall be drowned and none will know who threw him in." And Siran bade the Marid take Gharib and cast him into Jayhun river.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Seventy-second Night,

She resumed, It hath reached me, O auspicious King, that the Marid took Gharib and carried him to the Jayhun purposing to cast him therein, but it was grievous to him to drown him, wherefore he made a raft of wood and binding it with cords, pushed it out (and Gharib thereon) into the current, which carried it away. Thus fared it with Gharib; but as regards his people, when they awoke in the morning and went in to do their service to their King, they found him not and seeing his rosary on the throne, awaited him awhile, but he came not. So they sought out the head Chamberlain and said to him, "Go into the Harim and look for the King: for it is not his habit to tarry till this time." Accordingly, the Chamberlain entered the Serraglio and enquired

for the King, but the women said, "Since yesterday we have not seen him." Thereupon he returned and told the Officers, who were confounded and said, "Let us see if he have gone to take his pleasure in the gardens." Then they went out and questioned the gardeners if they had seen the King, and they answered, "No;" whereat they were sore concerned and searched all the garths till the end of the day, when they returned in tears. Moreover, the two Marids sought for him all round the city, but came back after three days, without having happened on any tidings of him. So the people donned black and made their complaint to the Lord of all worshipping men who doth as he is fain. Meanwhile, the current bore the raft along for five days till it brought it to the salt sea, where the waves disported with Gharib and his stomach, being troubled, threw up the Bhang. Then he opened his eyes and finding himself in the midst of the main, a plaything of the billows, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Would to Heaven I wot who hath done this deed by me!" Presently as he lay, perplexed concerning his case, lo! he caught sight of a ship sailing by and signalled with his sleeve to the sailors, who came to him and took him up, saying, "Who art thou and whence comest thou?" He replied, "Do ye feed me and give me to drink, till I recover myself, and after I will tell you who I am." So they brought him water and victual, and he ate and drank and Allah restored to him his reason. Then he asked them, "O folk, what countrymen are ye and what is your Faith?;" and they answered, "We are from Karaj[1] and we worship an idol called Minkásh." Cried Gharib, "Perdition to you and your idol! O dogs, none is worthy of worship save Allah who created all things, who saith to a thing Be! and it becometh." When they heard this, they rose up and fell upon him in great wrath and would have seized him. Now he was without weapons, but whomsoever he struck, he smote down and deprived of life, till he had felled forty men, after which they overcame him by force of numbers and bound him fast, saying, "We will not slay him save in our own land, that we may first show him to our King." Then they sailed on till they came to the city of Karaj. And Shahrazad perceived the dawn of day and ceased saying her permitted say.

[1] A town in Persian Irak, unhappily far from the "Salt sea."

When it was the Six Hundred and Seventy-third Night,

She pursued, It hath reached me, O auspicious King, that when the ship's crew seized Gharib and bound him fast they said, "We will not slay him save in our own land." Then they sailed on till they came to the city of Karaj, the builder whereof was an Amalekite, fierce and furious; and he had set up at each gate of the city a magical figure of copper which, whenever a stranger entered, blew a blast on a trumpet, that all in the city heard it and fell upon the stranger and slew him, except they embraced their creed. When Gharib entered the city, the figure stationed at the gate blew such a horrible blast that the King was affrighted and going into his idol, found fire and smoke issuing from its mouth, nose and eyes. Now a Satan had entered the belly of the idol and speaking as with its tongue, said, "O King, there is come to thy city one hight Gharib, King of Al-Irak, who biddeth the folk quit their belief and worship his Lord; wherefore, when they bring him before thee, look thou spare him not." So the King went out and sat down on his throne; and presently, the sailors brought in Gharib and set him before the presence, saying, "O King, we found this youth shipwrecked in the midst of the sea, and he is a Kafir and believeth not in our gods." Then they told him all that had passed and the King said, "Carry him to the house of the Great Idol and cut his throat before him, so haply our god may look lovingly upon us." But the Wazir said, "O King, it befitteth not to slaughter him thus, for he would die in a moment: better we imprison him and build a pyre of fuel and burn him with fire." Thereupon the King commanded to cast Gharib into gaol and caused wood to be brought, and they made a mighty pyre and set fire to it, and it burnt till the morning. Then the King and the people of the city came forth and the Ruler sent to fetch Gharib; but his lieges found him not; so they returned and told their King who said, "And how made he his escape?" Quoth they, "We found the chains and shackles cast down and the doors fast locked." Whereat the King marvelled and asked, "Hath this fellow to Heaven up flown or into the earth gone down?;" and they answered, "We know not." Then said the King, "I will go and question my God, and he will inform me whither he is gone." So he rose and went in, to prostrate himself to his idol, but found it not and began to rub his eyes and say,

"Am I in sleep or on wake?" Then he turned to his Wazir and said to him, "Where is my God and where is my prisoner? By my faith, O dog of Wazirs, haddest thou not counselled me to burn him, I had slaughtered him; for it is he who hath stolen my god and fled; and there is no help but I take blood-wreak of him!" Then he drew his sword and struck off the Wazir's head. Now there was for Gharib's escape with the idol a strange cause and it was on this wise. When they had shut him up in a cell adjoining the doomed shrine under which stood the idol, he rose to pray, calling upon the name of Almighty Allah and seeking deliverance of Him, to whom be honour and glory! The Marid who had charge of the idol and spoke in its name, heard him and fear got hold upon his heart and he said, "O shame upon me! Who is this seeth me while I see him not?" So he went in to Gharib and throwing himself at his feet, said to him, "O my Lord, what must I say that I may become of thy company and enter thy religion?" Replied Gharib, "Say, 'There is no god but *the* God and Abraham is the Friend of God.'" So the Marid pronounced the profession of Faith and was enrolled among the people of felicity. Now his name was Zalzál, son of Al-Muzalzil,[1] one of the Chiefs of the Kings of the Jinn. Then he unbound Gharib and taking him and the idol, made for the higher air.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that the Marid took up Gharib and the idol and made for the higher air. Such was his case; but as regards the King, when his soldiers saw what had befallen and the slaughter of the Wazir they renounced the worship of the idol and drawing their swords, slew the King; after which they fell on one another, and the sword went round amongst them three days, till there abode alive but two men, one of whom prevailed over the other and killed him. Then the boys attacked the survivor and slew him and fell to fighting amongst themselves, till they were all killed; and the women and girls fled to the hamlets and forted villages; wherefore the city became desert and none dwelt therein but the owl.

[1] "Earthquake son of Ennosigaius" (the Earthquake-maker).

Meanwhile, the Marid Zalzal flew with Gharib towards his own country, the Island of Camphor and the Castle of Crystal and the Land of the Enchanted Calf, so called because its King Al-Muzalzil, had a pied calf, which he had clad in housings brocaded with red gold, and worshipped as a god. One day the King and his people went in to the calf and found him trembling; so the King said, "O my God, what hath troubled thee?" whereupon the Satan in the calf's belly cried out and said, "O Muzalzil, verily thy son hath deserted to the Faith of Abraham the Friend, at the hands of Gharib Lord of Al-Irak;" and went on to tell him all that had passed from first to last. When the King heard the words of his calf he was confounded and going forth, sat down upon his throne. Then he summoned his Grandees who came in a body, and he told them what he had heard from the idol, whereat they marvelled and said, "What shall we do, O King?" Quoth he, "When my son cometh and ye see him embrace him, do ye lay hold of him." And they said, "Hearkening and obedience!" After two days came Zalzal and Gharib, with the King's idol of Karaj, but no sooner had they entered the palace-gate than the Jinn seized on them and carried them before Al-Muzalzil, who looked at his son with eyes of ire and said to him, "O dog of the Jann, hast thou left thy Faith and that of thy fathers and grandfathers?" Quoth Zalzal, "I have embraced the True Faith, and on like wise do thou (Woe be to thee!) seek salvation and thou shalt be saved from the wrath of the King Almighty in sway, Creator of Night and Day." Therewith his father waxed wroth and said, "O son of adultery, dost confront me with these words?" Then he bade clap him in prison and turning to Gharib, said to him, "O wretch of a mortal, how hast thou abused my son's wit and seduced him from his Faith?" Quoth Gharib, "Indeed, I have brought him out of wrongousness into the way of righteousness, out of Hell into Heaven and out of unfaith to the True Faith." Whereupon the King cried out to a Marid called Sayyár, saying, "Take this dog and cast him into the Wady of Fire, that he may perish." Now this valley was in the "Waste Quarter[1]" and was thus named from the excess of its heat and the flaming of its

[1] Arab. "Ruba'al-Kharáb" or Ruba'al-Khálí (empty quarter), the great central wilderness of Arabia covering some 50,000 square miles and still left white on our maps. (Pilgrimage, i. 14.)

fire, which was so fierce that none who went down therein could live an hour, but was destroyed; and it was compassed about by mountains high and slippery wherein was no opening. So Sayyar took up Gharib and flew with him towards the Valley of Fire, till he came within an hour's journey thereof, when being weary, he alighted in a valley full of trees and streams and fruits, and setting down from his back Gharib chained as he was, fell asleep for fatigue. When Gharib heard him snore, he strove with his bonds till he burst them; then, taking up a heavy stone, he cast it down on the Marid's head and crushed his bones, so that he died on the spot. Then he fared on into the valley.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Seventy-fifth Night,

She continued, It hath reached me, O auspicious King, that Gharib after killing the Marid fared on into the valley and found himself in a great island in mid-ocean, full of all fruits that lips and tongue could desire. So he abode alone on the island, drinking of its waters and eating of its fruits and of fish that he caught, and days and years passed over him, till he had sojourned there in his solitude seven years. One day, as he sat, behold, there came down on him from the air two Marids, each carrying a man; and seeing him they said, "Who art thou, O fellow, and of which of the tribes art thou?" Now they took him for a Jinni, because his hair was grown long; and he replied, saying, "I am not of the Jann," whereupon they questioned him, and he told them all that had befallen him. They grieved for him and one of the Ifrits said, "Abide thou here till we bear these two lambs to our King, that he may break his fast on the one and sup on the other, and after we will come back and carry thee to thine own country." He thanked them and said, " Where be the lambs?" Quoth they, "These two mortals are the lambs." And Gharib said, "I take refuge with Allah the God of Abraham the Friend, the Lord of all creatures, who hath power over everything!" Then the Marids flew away and Gharib abode awaiting them two days, when one of them returned, bringing with him a suit of clothes wherewith he clad him. Then he took him up and flew with him sky-high out of sight of earth, till Gharib heard the angels glorifying God in Heaven, and a flaming shaft issued

from amongst them and made for the Marid, who fled from it towards the earth. The meteor pursued him, till he came within a spear's cast of the ground, when Gharib leaped from his shoulders and the fiery shaft overtook the Marid, who became a heap of ashes. As for Gharib, he fell into the sea and sank two fathoms deep, after which he rose to the surface and swam for two days and two nights, till his strength failed him and he made certain of death. But, on the third day as he was despairing he caught sight of an island steep and mountainous; so he swam for it and landing, walked on inland, where he rested a day and a night, feeding on the growth of the ground. Then he climbed to the mountain top, and, descending the opposite slope, fared on two days till he came in sight of a walled and bulwarked city, abounding in trees and rills. He walked up to it; but, when he reached the gate, the warders seized on him, and carried him to their Queen, whose name was Ján Sháh.[1] Now she was five hundred years old, and every man who entered the city, they brought to her and she made him sleep with her, and when he had done his work, she slew him and so had she slain many men. When she saw Gharib, he pleased her mightily; so she asked him, "What be thy name and Faith and whence comest thou?" and he answered, "My name is Gharib King of Irak, and I am a Moslem." Said she, "Leave this Creed and enter mine and I will marry thee and make thee King." But he looked at her with eyes of ire and cried, "Perish thou and thy faith!" Cried she, "Dost thou blaspheme my idol, which is of red carnelian, set with pearls and gems?" And she called out to her men, saying, "Imprison him in the house of the idol; haply it will soften his heart." So they shut him up in the domed shrine and locking the doors upon him, went their way.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Seventy-sixth Night,

She resumed, It hath reached me, O auspicious King, that when they took Gharib, they jailed him in the idol's domed shrine; and locking the doors upon him, went their way. As soon as they were gone, Gharib gazed at the idol, which was of red carnelian,

[1] Pers. "Life King," women also assume the title of Shah.

with collars of pearls and precious stones about its neck, and presently he went close to it and lifting it up, dashed it on the ground and brake it in bits; after which he lay down and slept till daybreak. When morning morrowed, the Queen took seat on her throne and said, "O men, bring me the prisoner." So they opened the temple doors and entering, found the idol broken in pieces, whereupon they buffeted their faces till the blood ran from the corners of their eyes. Then they made at Gharib to seize him; but he smote one of them with his fist and slew him, and so did he with another and yet another, till he had slain five-and-twenty of them and the rest fled and went in to Queen Jan Shah, shrieking loudly. Quoth she, "What is the matter?" and quoth they, "The prisoner hath broken thine idol and slain thy men," and told her all that had passed. When she heard this, she cast her crown to the ground and said, "There is no worth left in idols!" Then she mounted amid a thousand fighting-men and rode to the temple, where she found Gharib had gotten him a sword and come forth and was slaying men and overthrowing warriors. When she saw his prowess, her heart was drowned in the love of him and she said to herself, "I have no need of the idol and care for naught save this Gharib, that he may lie in my bosom the rest of my life." Then she cried to her men, "Hold aloof from him and leave him to himself!"; then, going up to him she muttered certain magical words, whereupon his arm became benumbed, his forearm relaxed and the sword dropped from his hand. So they seized him and pinioned him, as he stood confounded, stupified. Then the Queen returned to her palace, and seating herself on her seat of estate, bade her people withdraw and leave Gharib with her. When they were alone, she said to him, " O dog of the Arabs, wilt thou shiver my idol and slay my people?" He replied, "O accursed woman, had he been a god he had defended himself!" Quoth she, "Stroke me and I will forgive thee all thou hast done." But he replied, saying, "I will do nought of this." And she said, "By the virtue of my faith, I will torture thee with grievous torture!" So she took water and conjuring over it, sprinkled it upon him and he became an ape. And she used to feed and water and keep him in a closet, appointing one to care for him; and in this plight he abode two years. Then she called him to her one day and said to him, "Wilt thou hearken to me?" And he signed to her with his

head, "Yes." So she rejoiced and freed him from the enchantment. Then she brought him food and he ate and toyed with her and kissed her, so that she trusted in him. When it was night she lay down and said to him, "Come, do thy business." He replied, "'Tis well;" and, mounting on her breast, seized her by the neck and brake it, nor did he arise from her till life had left her. Then, seeing an open cabinet, he went in and found there a sword of damascened[1] steel and a targe of Chinese iron; so he armed himself cap-à-pie and waited till the day. As soon as it was morning, he went forth and stood at the gate of the palace. When the Emirs came and would have gone in to do their service to the Queen, they found Gharib standing at the gate, clad in complete war-gear; and he said to them, "O folk, leave the service of idols and worship the All-wise King, Creator of Night and Day, the Lord of men, the Quickener of dry bones, for He made all things and hath dominion over all." When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people;——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Seventy-seventh Night,

She pursued, It hath reached me, O auspicious King, that when the Kafirs fell upon Gharib, he slew of them much people; but, when the night came, they overcame him by dint of numbers and would have taken him by strenuous effort, when behold, there descended upon the Infidels a thousand Marids, under the command of Zalzal, who plied them with the keen sabre and made them drink the cup of destruction, whilst Allah hurried their souls to Hell-fire, till but few were left of the people of Jan Shah to tell the tale and the rest cried out, "Quarter! Quarter!" and believed in the Requiting King, whom no one thing diverteth from other thing, the Destroyer of the Jabábirah[2] and Exterminator of the Akásirah, Lord of this world and of the next. Then

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[1] Arab. "Mujauhar": the watery or wavy mark upon Eastern blades is called the "jauhar," lit. = jewel. The peculiarity is also called water and grain, which gives rise to a host of *double-entendres*, puns, paronomasias and conceits more or less frigid.

[2] Etymologically meaning tyrants or giants; and applied to great heathen conquerors like Nimrod and the mighty rulers of Syria, the Anakim, Giants and other peoples of Hebrew fable. The Akásirah are the Chosroës before noticed.

When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people.

Zalzal saluted Gharib and gave him joy of his safety; and Gharib said to him, "How knowest thou of my case?" and he replied, "O my lord, my father kept me in prison two years, after sending thee to the Valley of Fire; then he released me, and I abode with him another year, till I was restored to favour with him, when I slew him and his troops submitted to me. I ruled them for a year's space till, one night, I lay down to sleep, having thee in thought, and saw thee in a dream, fighting against the people of Jan Shah; wherefore I took these thousand Marids and came to thee." And Gharib marvelled at this happy conjuncture. Then he seized upon Jan Shah's treasures and those of the slain and appointed a ruler over the city; after which the Marids took up Gharib and the monies and he lay the same night in the Castle of Crystal. He abode Zalzal's guest six months, when he desired to depart; so Zalzal gave him rich presents and despatched three thousand Marids, who brought the spoils of Karaj-city and added them to those of Jan Shah. Then Zalzal loaded forty thousand Marids with the treasure and himself taking up Gharib, flew with his host towards the city of Isbanir al-Madain where they arrived at midnight. But as Gharib glanced around he saw the walls invested on all sides by a conquering army,[1] as it were the surging sea, so he said to Zalzal, "O my brother, what is the cause of this siege and whence came this army?" Then he alighted on the terrace-roof of his palace and cried out, saying, "Ho, Star o' Morn! Ho, Mahdiyah!" Whereupon the twain started up from sleep in amazement and said, "Who calleth us at this hour?" Quoth he, "'Tis I, your lord, Gharib, the Marvellous One of the deeds wondrous." When the Princesses heard their lord's voice, they rejoiced and so did the women and the eunuchs. Then Gharib went down to them and they threw themselves upon him and lullilooed with cries of joy, so that all the palace rang again and the Captains of the army awoke and said, "What is to do?" So they made for the palace and asked the eunuchs, "Hath one of the King's women given birth to a child?"; and they answered, "No; but rejoice ye, for King Gharib hath returned to you." So they rejoiced, and Gharib, after salams to the women came forth amongst his

[1] Arab. "Askar jarrár" lit. "drawing": so in Egyptian slang "Nás jarrár"=folk who wish to draw your money out of your pocket, greedy cheats.

comrades, who threw themselves upon him and kissed his hands and feet, returning thanks to Almighty Allah and praising Him. Then he sat down on his throne, with his officers sitting about him, and questioned them of the beleaguering army. They replied, "O King, these troops sat down before the city three days ago and there are amongst them Jinns as well as men; but we know not what they want, for we have had with them neither battle nor speech." And presently they added, "The name of the commander of the besieging army is Murad Shah and he hath with him an hundred thousand horse and three thousand foot, besides two hundred tribesmen of the Jinn." Now the manner of his coming was wondrous.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the cause of this army coming upon Isbanir city was wondrous. When the two men, whom Sabur had charged to drown his daughter Fakhr Taj, let her go, bidding her flee for her life, she went forth distracted, unknowing whither to turn and saying, "Where is thine eye, O Gharib, that thou mayst see my case and the misery I am in?"; and wandered on from country to country, and valley to valley, till she came to a Wady abounding in trees and streams, in whose midst stood a strong-based castle and a lofty-builded as it were one of the pavilions of Paradise. So she betook herself thither and entering the fortalice, found it hung and carpeted with stuffs of silk and great plenty of gold and silver vessels; and therein were an hundred beautiful damsels. When the maidens saw Fakhr Taj, they came up to her and saluted her, deeming her of the virgins of the Jinn, and asked her of her case. Quoth she, "I am daughter to the Persians' King;" and told them all that had befallen her; which when they heard, they wept over her and condoled with her and comforted her, saying, "Be of good cheer and keep thine eyes cool and clear, for here shalt thou have meat and drink and raiment, and we all are thy handmaids." She called down blessings on them and they brought her food, of which she ate till she was satisfied. Then quoth she to them, "Who is the owner of this palace and lord over you girls?" and quoth they, "King Salsál, son of Dál, is our master; he passeth a night here once in every month and

fareth in the morning to rule over the tribes of the Jann." So Fakhr Taj took up her abode with them and after five days she gave birth to a male child, as he were the moon. They cut his navel cord and kohl'd his eyes then they named him Murad Shah, and he grew up in his mother's lap. After a while came King Salsal, riding on a paper-white elephant, as he were a tower plastered with lime and attended by the troops of the Jinn. He entered the palace, where the hundred damsels met him and kissed ground before him, and amongst them Fakhr Taj. When the King saw her, he looked at her and said to the others, "Who is yonder damsel?"; and they replied, "She is the daughter of Sabur, King of the Persians and Turks and Daylamites." Quoth he, "Who brought her hither?" So they repeated to him her story; whereat he was moved to pity for her and said to her, "Grieve not, but take patience till thy son be grown a man, when I will go to the land of the Ajamis and strike off thy father's head from between his shoulders and seat thy son on the throne in his stead." So she rose and kissed his hands and blessed him. Then she abode in the castle and her son grew up and was reared with the children of the King. They used to ride forth together a-hunting and birding and he became skilled in the chase of wild beasts and ravening lions and ate of their flesh, till his heart became harder than the rock. When he reached the age of fifteen, his spirit waxed big in him and he said to Fakhr Taj, "O my mamma, who is my papa?" She replied, "O my son, Gharib, King of Irak, is thy father and I am the King's daughter, of the Persians," and she told him her story. Quoth he, "Did my grandfather indeed give orders to slay thee and my father Gharib?"; and quoth she, "Yes." Whereupon he, "By the claim thou hast on me for rearing me, I will assuredly go to thy father's city and cut off his head and bring it into thy presence!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that when Murad Shah son of Fakhr Taj thus bespake his mother, she rejoiced in his speech. Now he used to go a-riding with two hundred Marids till he grew to man's estate, when he and they

fell to making raids and cutting off the roads and they pushed their razzias ever farther till one day he attacked the city of Shiraz and took it. Then he proceeded to the palace and cut off the King's head, as he sat on his throne, and slew many of his troops, whereupon the rest cried "Quarter! Quarter!" and kissed his stirrups. Finding that they numbered ten thousand horse, he led them to Balkh, where he slew the King of the city and put his men to the rout and made himself master of the riches of the place. Thence he passed to Núrayn,[1] at the head of an army of thirty thousand horse, and the Lord of Nurayn came out to him, with treasure and tribute, and did him homage. Then he went on to Samarcand of the Persians and took the city, and after that to Akhlát[2] and took that town also; nor was there any city he came to but he captured it. Thus Murad Shah became the head of a mighty host, and all the booty he made and spoils in the sundry cities he divided among his soldiery, who loved him for his valour and munificence. At last he came to Isbanir al-Madain and sat down before it, saying, "Let us wait till the rest of my army come up, when I will seize on my grandfather and solace my mother's heart by smiting his neck in her presence." So he sent for her, and by reason of this, there was no battle for three days, when Gharib and Zalzal arrived with the forty thousand Marids, laden with treasure and presents. They asked concerning the besiegers, but none could enlighten them beyond saying that the host had been there encamped for three days without a fight taking place. Presently came Fakhr Taj, and her son Murad Shah embraced her saying, "Sit in thy tent till I bring thy father to thee." And she sought succour for him of the Lord of the Worlds, the Lord of the heavens and the Lord of the earths. Next morning, as soon as it was day, Murad Shah mounted and rode forth, with the two hundred Marids on his right hand and the Kings of men on his left, whilst the kettle-drums beat to battle. When Gharib heard this, he also took to horse and, calling his people to the combat, rode out, with the Jinn on his dexter hand and the men on his sinistral. Then came forth Murad Shah, armed cap-à-pie and drave his charger right and left, crying, "O folk, let none come forth to me but your King. If he conquer me, he shall be lord of both armies,

[1] In Turkestan: the name means "Two lights."
[2] In Armenia, mentioned by Sadik Isfahâni (Transl. p. 62).

and if I conquer him, I will slay him, as I have slain others." When Gharib heard his speech, he said, "Avaunt, O dog of the Arabs!" And they charged at each other and lunged with lances, till they broke, then hewed at each other with swords, till the blades were notched; nor did they cease to advance and retire and wheel and career, till the day was half spent and their horses fell down under them, when they dismounted and gripped each other. Then Murad Shah seizing Gharib lifted him up and strove to dash him to the ground; but Gharib caught him by the ears and pulled him with his might, till it seemed to the youth as if the heavens were falling on the earth[1] and he cried out, with his heart in his mouth, saying, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Eightieth Night.

She continued, It hath reached me, O auspicious King, that when Gharib caught Murad Shah by the ears and well nigh tore them off he cried, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him, and the Marids his comrades would have charged and rescued him, but Gharib fell on them with a thousand Marids and was about to smite them down, when they cried out, "Quarter! Quarter!" and threw away their arms. Then Gharib returned to his Shahmiyánah which was of green silk, embroidered with red gold and set with pearls and gems; and, seating himself on his throne, called for Murad Shah. So they brought him, shuffling in his manacles and shackles. When the prisoner saw him, he hung down his head for shame; and Gharib said to him, "O dog of the Arabs, who art thou that thou shouldst ride forth and measure thyself against kings?" Replied Murad Shah, "O my lord, reproach me not, for indeed I have excuse." Quoth Gharib, "What manner of excuse hast thou?"; And quoth he, "Know, O my lord, that I came out to avenge my mother and my father on Sabur, King of the Persians; for he would have slain them; but my mother escaped and I know not whether

[1] This is the only ludicrous incident in the tale which justifies Von Hammer's suspicion. Compare it with the combat between Rustam and his son Sohráb.

he killed my father or not." When Gharib heard these words, he replied, "By Allah, thou art indeed excusable! But who were thy father and mother and what are their names?" Murad Shah said, "My sire was Gharib, King of Al-Irak, and my mother Fakhr Taj, daughter of King Sabur of Persia." When Gharib heard this, he gave a great cry and fell down fainting. They sprinkled rose-water on him, till he came to himself, when he said to Murad Shah, "Art thou indeed Gharib's son by Fakhr Taj?"; and he replied, "Yes." Cried Gharib, "Thou art a champion, the son of a champion. Loose my child!" And Sahim and Kaylajan went up to Murad Shah and set him free. Then Gharib embraced his son and, seating him beside himself, said to him, "Where is thy mother?" "She is with me in my tent," answered Murad Shah; and Gharib said, "Bring her to me." So Murad Shah mounted and repaired to his camp, where his comrades met him, rejoicing in his safety, and asked him of his case; but he answered, "This is no time for questions." Then he went in to his mother and told her what had passed; whereat she was gladdened with exceeding gladness: so he carried her to Gharib, and they two embraced and rejoiced in each other. Then Fakhr Taj and Murad Shah islamised and expounded The Faith to their troops, who all made profession with heart and tongue. After this, Gharib sent for Sabur and his son Ward Shah, and upbraided them for their evil dealing and expounded Al-Islam to them; but they refused to profess; wherefore he crucified them on the gate of the city and the people decorated the town and held high festival. Then Gharib crowned Murad Shah with the crown of the Chosroës and made him King of the Persians and Turks and Medes; moreover, he made his uncle Al-Damigh, King over Al-Irak, and all the peoples and lands submitted themselves to Gharib. Then he abode in his kingship, doing justice among his lieges, wherefore all the people loved him, and he and his wives and comrades ceased not from all solace of life, till there came to them the Destroyer of Delights and Sunderer of Societies, and extolled be the perfection of Him whose glory endureth for ever and aye and whose boons embrace all His creatures! This is every thing that hath come down to us of the history of Gharib and Ajib.——And Abdullah bin Ma'amar al-Kaysi hath thus related the tale of

OTBAH[1] AND RAYYA.

I WENT one year on the pilgrimage to the Holy House of Allah, and when I had accomplished my pilgrimage, I turned back for visitation of the tomb of the Prophet, whom Allah bless and keep! One night, as I sat in the garden,[2] between the tomb and the pulpit, I heard a low moaning in a soft voice; so I listened to it and it said,

"Have the doves that moan in the lotus-tree * Woke grief in thy heart and bred misery?
Or doth memory of maiden in beauty deckt * Cause this doubt in thee, this despondency?
O night, thou art longsome for love-sick sprite * Complaining of Love and its ecstacy:
Thou makest him wakeful, who burns with fire * Of a love, like the live coal's ardency.
The moon is witness my heart is held * By a moonlight brow of the brightest blee:
I reckt not to see me by Love ensnared * Till ensnared before I could reck or see."

Then the voice ceased and not knowing whence it came to me I abode perplexed; but lo! it again took up its lament and recited,

"Came Rayya's phantom to grieve thy sight * In the thickest gloom of the black-haired Night!
And hath love of slumber deprived those eyes * And the phantom-vision vexed thy sprite?
I cried to the Night, whose glooms were like * Seas that surge and billow with might, with might:
'O Night, thou art longsome to lover who * Hath no aid nor help save the morning light!'
She replied, 'Complain not that I am long: * 'Tis love is the cause of thy longsome plight!' "

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[1] I cannot understand why Trébutien, iii., 457, writes this word Afba. He remarks that it is the "Oina and Riya" of Jámí, elegantly translated by M. de Chezy in the Journal Asiatique, vol. 1, 144.

[2] I have described this part of the Medinah Mosque in Pilgrimage ii., 62–69. The name derives from a saying of Mohammed (of which there are many variants), "Between my tomb and my pulpit is a garden of the Gardens of Paradise" (Burckhardt, Arabia, p. 337). The whole Southern portico (not only a part) now enjoys that honoured name and the tawdry decorations are intended to suggest a parterre.

Now, at the first of the couplets, I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating them, ere I was with the speaker and saw a youth of the utmost beauty, the hair of whose side face had not sprouted and in whose cheeks tears had worn twin trenches.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Eighty-first Night,

She continued, It hath reached me, O auspicious King, that Abdullah bin Ma'amar al-Kaysi thus continued:—So I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating the verses, ere I was with the speaker and saw a youth on whose side face the hair had not sprouted and in whose cheeks tears had worn twin trenches. Quoth I to him, "Fair befal thee for a youth!"; and quoth he, "And thee also! Who art thou?" I replied, "Abdullah bin Ma'amar al-Kaysi;" and he said, "Dost thou want aught?" I rejoined, "I was sitting in the garden and naught hath troubled me this night but thy voice. With my life would I ransom thee! What aileth thee?" He said, "Sit thee down." So I sat down and he continued, "I am Otbah bin al-Hubáb bin al-Mundhir bin al-Jamúh the Ansárí.[1] I went out in the morning to the Mosque Al-Ahzáb[2] and occupied myself there awhile with prayer-bows and prostrations, after which I withdrew apart, to worship privily. But lo! up came women, as they were moons, walking with a swaying gait, and surrounding a damsel of passing loveliness, perfect in beauty and grace, who stopped before me and said, 'O Otbah, what sayst thou of union with one who seeketh union with thee?' Then she left me and went away; and since that time I have had no tidings of her nor come upon any trace of her; and behold, I am distracted and do naught but remove from place to place." Then he cried out and fell to the

[1] Mohammed's companions (Asháb), numbering some five hundred, were divided into two orders, the Muhájirin (fugitives) or Meccans who accompanied the Apostle to Al-Medinah (Pilgrimage ii. 138) and the Ansár (Auxiliaries) or Medinites who invited him to their city and lent him zealous aid (Ibid. ii. 130). The terms constantly occur in Arab history.

[2] The "Mosque of the Troops," also called Al-Fath (victory), the largest of the "Four Mosques:" it is still a place of pious visitation where prayer is granted. Koran, chap. xxxiii., and Pilgrimage ii. 325.

ground fainting. When he came to himself, it was as if the damask of his cheeks were dyed with safflower,[1] and he recited these couplets,

"I see you with my heart from far countrie * Would Heaven you also me from far could see
My heart and eyes for you are sorrowing; * My soul with you abides and you with me.
I take no joy in life when you're unseen * Or Heaven or Garden of Eternity."

Said I, "O Otbah, O son of my uncle, repent to thy Lord and crave pardon for thy sin; for before thee is the terror of standing up to Judgment." He replied, "Far be it from me so to do. I shall never leave to love till the two mimosa-gatherers return."[2] I abode with him till daybreak, when I said to him, "Come let us go to the Mosque Al-Ahzab." So we went thither and sat there, till we had prayed the midday prayers, when lo! up came the women; but the damsel was not among them. Quoth they to him, "O Otbah, what thinkest thou of her who seeketh union with thee?" He said, "And what of her?"; and they replied, "Her father hath taken her and departed to Al-Samawah."[3] I asked them the name of the damsel and they said, "She is called Rayyá, daughter of Al-Ghitrif al-Sulami."[4] Whereupon Otbah raised his head and recited these verses,

"My friends, Rayyá hath mounted soon as morning shone, * And to Samáwah's wilds her caravan is gone.
My friends, I've wept till I can weep no more, Oh, say, * Hath any one a tear that I can take on loan."

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[1] Arab. "Al-Wars," with two meanings. The Alfáz Adwiyah gives it=Kurkum, curcuma, turmeric, safran d'Inde; but popular usage assigns it to Usfur, Kurtum or safflower (*carthamus tinctorius*). I saw the shrub growing all about Harar which exports it, and it is plentiful in Al-Yaman (Niebuhr, p. 133), where women affect it to stain the skin a light yellow and remove freckles: it is also an internal remedy in leprosy. But the main use is that of a dye, and the Tob stained with Wars is almost universal in some parts of Arabia. Sonnini (p. 510) describes it at length and says that Europeans in Egypt call it "Parrot-seeds" because the bird loves it, and the Levant trader "Saffrenum."

[2] Two men of the great 'Anazah race went forth to gather Karaz, the fruit of the Sant (*Mimosa Nilotica*) both used for tanning, and never returned. Hence the proverb which is obsolete in conversation. See Burckhardt, Prov. 659: where it takes the place of "*ad Graecas Kalendas*."

[3] Name of a desert (Mafázah) and a settlement on the Euphrates' bank between Basrah and the site of old Kufah near Kerbela; the well known visitation place in Babylonian Irak.

[4] Of the Banu Sulaym tribe; the adjective is Sulami not Sulaymi.

Then said I to him, "O Otbah, I have brought with me great wealth, wherewith I desire to succour generous men; and by Allah, I will lavish it before thee,[1] so thou mayst attain thy desire and more than thy desire! Come with me to the assembly of the Ansaris." So we rose and went, till we entered their assembly, when I salam'd to them and they returned my greeting civilly. Then quoth I, "O assembly, what say ye of Otbah and his father?": and they replied, "They are of the princes of the Arabs." I continued, "Know that he is smitten with the calamity of love and I desire your furtherance to Al-Samawah." And they said, "To hear is to obey." So they mounted with us, the whole party, and we rode till we drew near the place of the Banu Sulaym. Now when Ghitrif heard of our being near, he hastened forth to meet us, saying, "Long life to you, O nobles!"; whereto we replied, "And to thee also! Behold we are thy guests." Quoth he, "Ye have lighted down at a most hospitable abode and ample;" and alighting he cried out, "Ho, all ye slaves, come down!" So they came down and spread skin-rugs and cushions and slaughtered sheep and cattle; but we said, "We will not taste of thy food, till thou have accomplished our need." He asked, "And what is your need?"; and we answered, "We demand thy noble daughter in marriage for Otbah bin Hubab bin Mundhir the illustrious and well-born." "O my brethren," said he, "she whom you demand is owner of herself, and I will go in to her and tell her." So he rose in wrath[2] and went in to Rayya, who said to him, "O my papa, why do I see thee show anger?" And he replied, saying, "Certain of the Ansaris have come upon me to demand thy hand of me in marriage." Quoth she, "They are noble chiefs; the Prophet, on whom be the choicest blessings and peace, intercedeth for them with Allah. For whom among them do they ask me?" Quoth he, "For a youth known as Otbah bin al-Hubab;" and she said, "I have heard of Otbah that he performeth what he promised and findeth what he seeketh." Ghitrif cried, "I swear that I will never marry thee to him; no, never, for there hath been reported to me somewhat of thy converse with him." Said she, "What was that?

[1] Arab. "Amám-ak" = before thee (in space); from the same root as Imám = antistes, leader of prayer; and conducing to perpetual puns, *e.g.* "You are Imám-i (my leader) and therefore should be Amám-i" (in advance of me).

[2] He was angry, as presently appears, because he had heard of certain love passages between the two and this in Arabia is a dishonour to the family.

But in any case, I swear that the Ansaris shall not be uncivilly rejected; wherefore do thou offer them a fair excuse." "How so?" "Make the dowry heavy to them and they will desist." "Thou sayst well," said he, and going out in haste, told the Ansaris, "The damsel of the tribe[1] consenteth; but she requireth a dowry worthy herself. Who engageth for this?" "I," answered I. Then said he, "I require for her a thousand bracelets of red gold and five thousand dirhams of the coinage of Hajar[2] and a hundred pieces of woollen cloth and striped stuffs[3] of Al-Yaman and five bladders of ambergris." Said I, "Thou shalt have that much; dost thou consent?"; and he said, "I do consent." So I despatched to Al-Medinah the Illumined[4] a party of the Ansaris, who brought all for which I had become surety; whereupon they slaughtered sheep and cattle and the folk assembled to eat of the food. We abode thus forty days when Ghitrif said to us, "Take your bride." So we sat her in a dromedary-litter and her father equipped her with thirty camel-loads of things of price; after which we farewelled him and journeyed till we came within a day's journey of Al-Medinah the Illumined, when there fell upon us horsemen, with intent to plunder, and methinks they were of the Banu Sulaym, Otbah drove at them and slew of them much people, but fell back, wounded by a lance-thrust, and presently dropped to the earth. Then there came to us succour of the country people, who drove away the highwaymen; but Otbah's days were ended. So we said, "Alas for Otbah, oh!;" and the

[1] Euphemy for "my daughter."

[2] The Badawin call a sound dollar "Kirsh hajar" or "Riyal hajar" (a stone dollar; but the word is spelt with the greater *h*).

[3] Arab. Burdah and Habárah. The former often translated mantle is a thick woollen stuff, brown or gray, woven oblong and used like a plaid by day and by night. Mohammed's Burdah woven in his Harem and given to the poet, Ka'ab, was 7½ ft. long by 4½: it is still in the upper Serraglio of Stambul. In early days the stuff was mostly striped; now it is either plain or with lines so narrow that it looks like one colour. The Habarah is a Burd made in Al-Yaman and not to be confounded with the Egyptian mantilla of like name (Lane, M. E. chapt. iii.).

[4] Every Eastern city has its special title. Al-Medinah is entitled "Al-Munawwarah" (the Illumined) from the blinding light which surrounds the Prophet's tomb and which does not show to eyes profane (Pilgrimage ii. 3). I presume that the idea arose from the huge lamps of "The Garden." I have noted that Mohammed's coffin suspended by magnets is an idea unknown to Moslems, but we find the fancy in Al-Harawi related of St. Peter, "Simon Cephas (the rock) is in the City of Great Rome, in its largest church within a silver ark hanging by chains from the ceiling." (Lee, Ibn Batutah, p. 161).

damsel hearing it cast herself down from the camel and throwing herself upon him, cried out grievously and repeated these couplets,

"Patient I seemed, yet Patience shown by me * Was but self-guiling till thy sight I see:
Had my soul done as due my life had gone, * Had fled before mankind forestalling thee:
Then, after me and thee none shall to friend * Be just, nor any soul with soul agree."

Then she sobbed a single sob and gave up the ghost. We dug one grave for them and laid them in the earth, and I returned to the dwellings of my people, where I abode seven years. Then I betook me again to Al-Hijaz and entering Al-Medinah the Illumined for pious visitation said in my mind, "By Allah, I will go again to Otbah's tomb!" So I repaired thither, and, behold, over the grave was a tall tree, on which hung fillets of red and green and yellow stuffs.[1] So I asked the people of the place, "How be this tree called?"; and they answered, "The tree of the Bride and the Bridegroom." I abode by the tomb a day and a night, then went my way; and this is all I know of Otbah. Almighty Allah have mercy upon him! And they also tell this tale of

HIND, DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ.[2]

IT is related that Hind, daughter of Al-Nu'man, was the fairest woman of her day, and her beauty and loveliness were reported to Al-Hajjaj, who sought her in marriage and lavished much treasure on her. So he took her to wife, engaging to give her a dowry of two hundred thousand dirhams in case of divorce, and when he went into her, he abode with her a long time. One day after this,

[1] Here the fillets are hung instead of the normal rag-strips to denote an honoured tomb. Lane (iii. 242) and many others are puzzled about the use of these articles. In many cases they are suspended to trees in order to transfer sickness from the body to the tree and whoever shall touch it. The Sawáhílí people term such articles a Keti (seat or vehicle) for the mysterious haunter of the tree who prefers occupying it to the patient's person. Briefly the custom still popular throughout Arabia, is African and Fetish.

[2] Al-Mas'údí (chap. xcv.), mentions a Hind bint Asmá and tells a facetious story of her and the "enemy of Allah," the poet Jarír.

he went in to her and found her looking at her face in the mirror and saying,

"Hind is an Arab filly purest bred, * Which hath been covered by a mongrel mule;
An colt of horse she throw by Allah! well; * If mule, it but results from mulish rule."[1]

When Al-Hajjaj heard this, he turned back and went his way, unseen of Hind; and, being minded to put her away, he sent Abdullah bin Táhir to her, to divorce her. So Abdullah went in to her and said to her, "Al-Hajjaj Abu Mohammed saith to thee: 'Here be the two hundred thousand dirhams of thy contingent dowry he oweth thee'; and he hath deputed me to divorce thee." Replied she, "O Ibn Tahir, I gladly agree to this; for know that I never for one day took pleasure in him; so, if we separate, by Allah, I shall never regret him, and these two hundred thousand dirhams I give to thee as a reward for the glad tidings thou bringest me of my release from yonder dog of the Thakafites."[2] After this, the Commander of the Faithful, Abd al-Malik bin

[1] Here the old Shiah hatred of the energetic conqueror of Oman crops out again. Hind's song is that of Maysum concerning her husband Mu'áwiyah which Mrs. Godfrey Clark ('Ilâm-en-Nâs, p. 108) thus translates:—

A hut that the winds make tremble
Is dearer to me than a noble palace;
And a dish of crumbs on the floor of my home
Is dearer to me than a varied feast;
And the soughing of the breeze through every crevice
Is dearer to me than the beating of drums.

Compare with Dr. Carlyle's No. X.:—

The russet suit of camel's hair
With spirits light and eye serene
Is dearer to my bosom far
Than all the trappings of a queen, etc. etc.

And with mine (Pilgrimage iii. 262):—

O take these purple robes away,
Give back my cloak of camel's hair
And bear me from this towering pile
To where the black tents flap i' the air, etc. etc.

[2] Al-Hajjaj's tribal name was Al-Thakifi or descendant of Thakíf. According to Al-Mas'udi, he was son of Faríghah (the tall Beauty) by Yúsuf bin Ukayl the Thakafite and vint au monde tout difforme avec l'anus obstrué. As he refused the breast, Satan, in human form, advised suckling him with the blood of two black kids, a black buck-goat and a black snake; which had the desired effect.

Marwán, heard of her beauty and loveliness, her stature and symmetry, her sweet speech and the amorous grace of her glances and sent to her, to ask her in marriage;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that the Prince of True Believers, Abd al-Malik bin Marwan, hearing of the lady's beauty and loveliness, sent to ask her in marriage; and she wrote him in reply a letter, in which, after the glorification of Allah and benediction of His Prophet, she said, "But afterwards. Know, O Commander of the Faithful, that the dog hath lapped in the vase." When the Caliph read her answer, he laughed and wrote to her, citing his saying (whom may Allah bless and keep!) "If a dog lap in the vessel of one of you, let him wash seven times, once thereof with earth," and adding, "Wash the affront from the place of use."[1] With this she could not gainsay him; so she replied to him, saying (after praise and blessing), "O Commander of the Faithful I will not consent save on one condition, and if thou ask me what it is, I reply that Al-Hajjaj lead my camel to the town where thou tarriest barefoot and clad as he is."[2] When the Caliph read her letter, he laughed long and loudly and sent to Al-Hajjaj, bidding him to do as she wished. He dared not disobey the order, so he submitted to the Caliph's commandment and sent to Hind, telling her to make ready for the journey. So she made ready and mounted her litter, when Al-Hajjaj with his suite came up to Hind's door and as she mounted and her damsels and eunuchs rode around her, he dismounted and took the halter of her camel and led it along, barefooted, whilst she and her damsels and tirewomen laughed and jeered at him and made mock of him. Then she said to her tirewoman, "Draw back the curtain of the litter;" and she drew back the curtain, till Hind was face to face with Al-Hajjaj, whereupon she laughed at him and he improvised this couplet,

"Though now thou jeer, O Hind, how many a night * I've left thee wakeful sighing for the light."

[1] Trébutien, iii., 465, translates these sayings into Italian.

[2] Making him a "Kawwád" = leader, *i.e.* pimp; a true piece of feminine spite. But the Caliph prized Al-Hajjaj too highly to treat him as in the text.

And she answered him with these two,

"We reck not, an our life escape from bane, * For waste of wealth and gear that went in vain:
Money may be regained and rank re-won * When one is cured of malady and pain."

And she ceased not to laugh at him and make sport of him, till they drew near the city of the Caliph, when she threw down a dinar with her own hand and said to Al-Hajjaj, "O camel-driver, I have dropped a dirham; look for it and give it to me." So he looked and seeing naught but the dinar, said, "This is a dinar." She replied, "Nay, 'tis a dirham." But he said, "This is a dinar." Then quoth she, "Praise be Allah who hath given us in exchange for a paltry dirham a dinar! Give it us." And Al-Hajjaj was abashed at this. Then he carried her to the palace of the Commander of the Faithful, and she went in to him and became his favourite.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Eighty-third Night,

She pursued, It hath reached me, O auspicious King, that men also tell a tale anent

KHUZAYMAH BIN BISHR AND IKRIMAH AL-FAYYAZ.[1]

THERE lived once, in the days of the Caliph Sulayman bin Abd al-Malik[2] a man of the Banu Asad, by name Khuzaymah bin Bishr, who was famed for bounty and abundant wealth and excellence and righteous dealing with his brethren. He continued thus till times grew strait with him and he became in need of

[1] *i.e.* "The overflowing," with benefits; on account of his generosity.

[2] The seventh Ommiade A. H. 96–99 (715–719). He died of his fine appetite after eating at a sitting a lamb, six fowls, seventy pomegranates, and 11¼ lbs. of currants. He was also proud of his youth and beauty and was wont to say, "Mohammed was the Apostle and Abu Bakr witness to the Truth; Omar the Discriminator and Othman the Bashful, Mu'awiyah the Mild and Yazid the Patient; Abd al-Malik the Administrator and Walid the Tyrant; but I am the Young King!"

the aid of those Moslem brethren on whom he had lavished favour and kindness. So they succoured him a while and then grew weary of him, which when he saw, he went in to his wife who was the daughter of his father's brother, and said to her, "O my cousin, I find a change in my brethren; wherefore I am resolved to keep my house till death come to me." So he shut his door and abode in his home, living on that which he had by him, till it was spent and he knew not what to do. Now Ikrimah al-Raba'í, surnamed Al-Fayyáz, governor of Mesopotamia,[1] had known him, and one day, as he sat in his audience-chamber, mention was made of Khuzaymah, whereupon quoth Ikrimah, "How is it with him?" And quoth they, "He is in a plight past telling, and hath shut his door and keepeth the house." Ikrimah rejoined, "This cometh but of his excessive generosity: but how is it that Khuzaymah bin Bishr findeth nor comforter nor requiter?" And they replied, "He hath found naught of this." So when it was night, Ikrimah took four thousand dinars and laid them in one purse; then, bidding saddle his beast, he mounted and rode privily to Khuzaymah's house, attended only by one of his pages, carrying the money. When he came to the door, he alighted and taking the purse from the page made him withdraw afar off; after which he went up to the door and knocked. Khuzaymah came out to him, and he gave him the purse, saying, "Better thy case herewith." He took it and finding it heavy put it from his hand and laying hold of the bridle of Ikrimah's horse, asked, "Who art thou? My soul be thy ransom!" Answered Ikrimah, "O man I come not to thee at a time like this desiring that thou shouldst know me." Khuzaymah rejoined, "I will not let thee go till thou make thyself known to me," whereupon Ikrimah said "I am hight Jábir Atharát al-Kirám."[2] Quoth Khuzaymah, "Tell me more." But Ikrimah cried, "No," and fared forth, whilst Khuzaymah went in to his cousin and said to her, "Rejoice for Allah hath sent us speedy relief and wealth; if these be but dirhams, yet are they many. Arise and light the lamp." She said, "I have not wherewithal to light it." So he spent the night handling the coins and felt by their roughness that they were dinars, but could not credit it. Meanwhile Ikrimah returned to his own house and found that his

[1] Arab. Al-Jazírah, "the Island;" name of the region and the capital.

[2] *i.e.* "Repairer of the Slips of the Generous," an evasive reply, which of course did not deceive the questioner.

wife had missed him and asked for him, and when they told her of his riding forth, she misdoubted of him, and said to him, "Verily the Wali of Al-Jazirah rideth not abroad after such an hour of the night, unattended and secretly, save to a wife or a mistress." He answered, "Allah knoweth that I went not forth to either of these." "Tell me then wherefore thou wentest forth?" "I went not forth at this hour save that none should know it." "I must needs be told." "Wilt thou keep the matter secret, if I tell thee?" "Yes!" So he told her the state of the case, adding, "Wilt thou have me swear to thee?" Answered she, "No, no, my heart is set at ease and trusteth in that which thou hast told me." As for Khuzaymah, soon as it was day he made his peace with his creditors and set his affairs in order; after which he got him ready and set out for the Court of Sulayman bin Abd al-Malik, who was then sojourning in Palestine.[1] When he came to the royal gate, he sought admission of the chamberlain, who went in and told the Caliph of his presence. Now he was renowned for his beneficence and Sulayman knew of him; so he bade admit him. When he entered, he saluted the Caliph after the usual fashion of saluting[2] and the King asked, "O Khuzaymah, what hath kept thee so long from us?" Answered he, "Evil case," and quoth the Caliph, "What hindered thee from having recourse to us?" Quoth he, "My infirmity, O Commander of the Faithful!" "And why," said Sulayman, "comest thou to us now?" Khuzaymah replied, "Know, O Commander of the Faithful, that I was sitting one night late in my house, when a man knocked at the door and did thus and thus;" and he went on to tell him of all that had passed between Ikrimah and himself from first to last. Sulayman asked, "Knowest thou the man?" and Khuzaymah answered, "No, O Commander of the Faithful, he was reserved[3] and would say naught save, 'I am hight Jabir Atharat al-Kiram.'" When Sulayman heard this, his heart burned within him for anxiety to discover the man, and he said, "If we knew him, truly we would requite him for his generosity." Then he bound for Khuzaymah a banner[4] and made him Governor of Mesopotamia, in the stead of Ikrimah al-Fayyaz; and he set out for Al-Jazirah.

[1] Arab. "Falastín," now obsolete. The word has echoed far west and the name of the noble race has been degraded to "Philister," a bourgeois, a greasy burgher.

[2] Saying, "The Peace be with thee, O Prince of True Believers!"

[3] Arab. "Mutanakkir," which may also mean proud or in disguise.

[4] On appointment as viceroy. See vol. iii. 307.

When he drew near the city, Ikrimah and the people of the place came forth to meet him and they saluted each other and went on into the town, where Khuzaymah took up his lodging in the Government-house and bade take security for Ikrimah and that he should be called to account.[1] So an account was taken against him and he was found to be in default for much money; whereupon Khuzaymah required of him payment, but he said, "I have no means of paying aught." Quoth Khuzaymah, "It must be paid;" and quoth Ikrimah, "I have it not; do what thou hast to do." So Khuzaymah ordered him to gaol.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that Khuzaymah, having ordered the imprisonment of Ikrimah al-Fayyaz, sent to him again to demand payment of the debt; but he replied, "I am not of those who preserve their wealth at the expense of their honour; do what thou wilt." Then Khuzaymah bade load him with irons and kept him in prison a month or more, till confinement began to tell upon him and he became wasted. After this, tidings of his plight travelled to the daughter of his uncle who was troubled with sore concern thereat and, sending for a freedwoman of hers, a woman of abundant judgment, and experience, said to her, "Go forthwith to the Emir Khuzaymah's gate and say, 'I have a counsel for the Emir.' If they ask what it is, add, 'I will not tell it save to himself'; and when thou enterest to him, beg to see him in private and when private ask him, 'What be this deed thou hast done? Hath Jabir Atharat al-Kiram deserved of thee no better reward than to be cast into strait prison and hard bond of irons?' " The woman did as she was bid, and when Khuzaymah heard her words, he cried out at the top of his voice, saying, "Alas, the baseness of it! Was it indeed he?" And she answered, "Yes." Then he bade saddle his beast forthwith and, summoning the honourable men of the city, repaired with them to the prison and opening the door, went in with them to Ikrimah, whom they found sitting in evil case, worn out and wasted with blows and

[1] The custom with outgoing Governors. It was adopted by the Spaniards and Portuguese especially in America. The generosity of Ikrimah without the slightest regard to justice or common honesty is characteristic of the Arab in story-books.

misery. When he looked at Khuzaymah, he was abashed and hung his head; but the other bent down to him and kissed his face; whereupon he raised his head and asked, "What maketh thee do this?" Answered Khuzaymah, "The generosity of thy dealing and the vileness of my requital." And Ikrimah said, "Allah pardon us and thee!" Then Khuzaymah commanded the jailor to strike off Ikrimah's fetters and clap them on his own feet; but Ikrimah said, "What is this thou wilt do?" Quoth the other, "I have a mind to suffer what thou hast suffered." Quoth Ikrimah, "I conjure thee by Allah, do not so!" Then they went out together and returned to Khuzaymah's house, where Ikrimah would have farewelled him and wended his way; but he forbade him and Ikrimah said, "What is thy will of me?" Replied Khuzaymah, "I wish to change thy case, for my shame before the daughter of thine uncle is yet greater than my shame before thee." So he bade clear the bath and entering with Ikrimah, served him there in person and when they went forth be bestowed on him a splendid robe of honour and mounted him and gave him much money. Then he carried him to his house and asked his leave to make his excuses to his wife and obtained her pardon. After this he besought him to accompany him to the Caliph who was then abiding at Ramlah[1] and he agreed. So they journeyed thither, and when they reached the royal quarters the chamberlain went in and acquainted the Caliph Sulayman bin Abd al-Malik with Khuzaymah's arrival, whereat he was troubled and said, "What! is the Governor of Mesopotamia come without our command? This can be only on some grave occasion." Then he bade admit him and said, before saluting him, "What is behind thee, O Khuzaymah?" Replied he, "Good, O Commander of the Faithful." Asked Sulayman, "What bringeth thee?"; and he answered, saying, "I have discovered Jabir Atharat al-Kiram and thought to gladden thee with him, knowing thine excessive desire to know him and thy longing to see him." "Who is he?" quoth the Caliph and quoth Khuzaymah, "He is Ikrimah al-Fayyaz." So Sulayman called for Ikrimah, who approached and saluted him as Caliph; and the King welcomed him and making him draw near his sitting-place, said to him, "O Ikrimah, thy good deed to him hath brought thee naught but evil," adding, "Now write down in a note thy needs each and every, and that which thou desirest."

[1] The celebrated half-way house between Jaffa and Jerusalem.

He did so and the Caliph commanded to do all that he required and that forthwith. Moreover he gave him ten thousand dinars more than he asked for and twenty chests of clothes over and above that he sought, and calling for a spear, bound him a banner and made him Governor over Armenia and Azarbiján[1] and Mesopotamia, saying, "Khuzaymah's case is in thy hands, an thou wilt, continue him in his office, and if thou wilt, degrade him." And Ikrimah said, "Nay, but I restore him to his office, O Commander of the Faithful." Then they went out from him and ceased not to be Governors under Sulayman bin Abd al-Malik all the days of his Caliphate. And they also tell a tale of

YUNUS THE SCRIBE AND THE CALIPH WALID BIN SAHL.

THERE lived in the reign of the Caliph Hishám,[2] son of Abd al-Malik, a man called Yúnus the Scribe well-known to the general, and he set out one day on a journey to Damascus, having with him a slave-girl of surpassing beauty and loveliness, whom he had taught all that was needful to her and whose price was an hundred thousand dirhams. When they drew near to Damascus, the caravan halted by the side of a lake and Yunus went down to a quiet place with his damsel and took out some victual he had with him and a leather bottle of wine. As he sat at meat, behold, came up a young man of goodly favour and dignified presence, mounted on a sorrel horse and followed by two eunuchs, and said to him, "Wilt thou accept me to guest?" "Yes," replied Yunus. So the stranger alighted and said, "Give me to drink of thy wine." Yunus gave him to drink and he said, "If it please thee, sing us a song." So Yunus sang this couplet extempore,

"She joineth charms were never seen conjoined in mortal dress: * And for her love she makes me love my tears and wakefulness."

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[1] Alias the Kohistan or mountain region, Susiana (Khuzistan) whose capital was Susa; and the head-quarters of fire-worship. Azar (fire) was the name of Abraham's father whom Eusebius calls "Athar." (Pilgrimage iii. 336.)

[2] Tenth Ommiade A.H. 105–125 (=724–743), a wise and discreet ruler with an inclination to avarice and asceticism. According to some, the Ommiades produced only three statesmen, Mu'awayah, Abd al-Malik and Hisham; and the reign of the latter was the end of sage government and wise administration.

At which the stranger rejoiced with exceeding joy and Yunus gave him to drink again and again, till the wine got the better of him and he said, "Bid thy slave-girl sing." So she improvised this couplet,

"A houri, by whose charms my heart is moved to sore distress: * Nor wand of tree nor sun nor moon her rivals I confess!"

The stranger was overjoyed with this and they sat drinking till nightfall, when they prayed the evening-prayer and the youth said to Yunus, "What bringeth thee to our city?" He replied, "Quest of wherewithal to pay my debts and better my case." Quoth the other, "Wilt thou sell me this slave-girl for thirty thousand dirhams?" Whereto quoth Yunus, "I must have more than that." He asked, "Will forty thousand content thee?"; but Yunus answered, "That would only settle my debts, and I should remain empty-handed." Rejoined the stranger, "We will take her of thee at fifty thousand dirhams[1] and give thee a suit of clothes to boot and the expenses of thy journey and make thee a sharer in my condition as long as thou livest." Cried Yunus, "I sell her to thee on these terms." Then said the young man, "Wilt thou trust me to bring thee the money to-morrow and let me take her with me, or shall she abide with thee till I pay thee down her price?" Whereto wine and shame and awe of the stranger led Yunus to reply, "I will trust thee; take her and Allah bless thee in her!" Whereupon the visitor bade one of his pages sit her before him on his beast, and mounting his own horse, farewelled of Yunus and rode away out of sight. Hardly had he left him, when the seller bethought himself and knew that he had erred in selling her and said to himself, "What have I done? I have delivered my slave-girl to a man with whom I am unacquainted, neither know I who he is; and grant that I were acquainted with him, how am I to get at him?" So he abode in thought till the morning, when he prayed the dawn-prayers and his companions entered Damascus, whilst he sat, perplexed and wotting not what to do, till the sun scorched him and it irked him to abide there. He thought to enter the city, but said in his mind, "If I enter Damascus, I cannot be sure but that the messenger will come and find me not, in which case I shall have sinned against myself a

[1] About £1,250, which seems a long price; but in those days Damascus had been enriched with the spoils of the world adjacent.

second sin." Accordingly he sat down in the shade of a wall that was there, and towards the wane of day, up came one of the eunuchs whom he had seen with the young man, whereat great joy possessed Yunus and he said in himself, "I know not that aught hath ever given me more delight than the sight of this castrato." When the eunuch reached him, he said to him, "O my lord, we have kept thee long waiting"; but Yunus disclosed nothing to him of the torments of anxiety he had suffered. Then quoth the castrato, "Knowest thou the man who bought the girl of thee?"; and quoth Yunus, "No," to which the other rejoined, "'Twas Walid bin Sahl,[1] the Heir Apparent." And Yunus was silent. Then said the eunuch, "Ride," and made him mount a horse he had with him and they rode till they came to a mansion, where they dismounted and entered. Here Yunus found the damsel, who sprang up at his sight and saluted him. He asked her how she had fared with him who had bought her and she answered, "He lodged me in this apartment and ordered me all I needed." Then he sat with her awhile, till suddenly one of the servants of the house-owner came in and bade him rise and follow him. So he followed the man into the presence of his master and found him yesternight's guest, whom he saw seated on his couch and who said to him, "Who art thou?" "I am Yunus the Scribe." Welcome to thee, O Yunus! by Allah, I have long wished to look on thee; for I have heard of thy report. How didst thou pass the night?" "Well, may Almighty Allah advance thee!" "Peradventure thou repentedest thee of that thou didst yesterday and saidst to thyself: I have delivered my slave-girl to a man with whom I am not acquainted, neither know I his name nor whence he cometh?" "Allah forbid, O Emir, that I should repent over her! Had I made gift of her to the Prince, she were the least of the gifts that are given unto him,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] Eleventh Ommiade dynasty, A.H. 125–126 (=743–744). Ibn Sahl (son of ease, *i.e.* free and easy) was a nickname; he was the son of Yazíd II. and brother of Hishám. He scandalised the lieges by his profligacy, wishing to make the pilgrimage in order to drink upon the Ka'abah-roof; so they attacked the palace and lynched him. His death is supposed to have been brought about (27th of Jamáda al-Akhirah = April 16, 744) by his cousin and successor Yazíd (No. iii.) surnamed the Retrencher. The tale in the text speaks well for him; but generosity amongst the Arabs covers a multitude of sins, and people say, "Better a liberal sinner than a stingy saint."

When it was the Six Hundred and Eighty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Yunus the Scribe said to Walid, "Allah forbid I should repent over her! Had I made gift of her to the Prince, she were the least of gifts that are given to him, nor indeed is she worthy of his rank," Walid rejoined, "By Allah, but I repented me of having carried her away from thee and said to myself, 'This man is a stranger and knoweth me not, and I have taken him by surprise and acted inconsiderately by him, in my haste to take the damsel!' Dost thou recall what passed between us?" Quoth Yunus, "Yes!" and quoth Walid, "Dost thou sell this damsel to me for fifty thousand dirhams?" And Yunus said, "I do." Then the Prince called to one of his servants to bring him fifty thousand dirhams and a thousand and five hundred dinars to boot, and gave them all to Yunus, saying, "Take the slave's price: the thousand dinars are for thy fair opinion of us and the five hundred are for thy viaticum and for what present thou shalt buy for thy people. Art thou content?" "I am content," answered Yunus and kissed his hands, saying, "By Allah, thou hast filled my eyes and my hands and my heart!" Quoth Walid, "By Allah, I have as yet had no privacy of her nor have I taken my fill of her singing. Bring her to me!" So she came and he bade her sit, then said to her, "Sing." And she sang these verses,

"O thou who dost comprise all Beauty's boons! * O sweet of nature, fain of coquetry!
In Turks and Arabs many beauties dwell; * But, O my fawn, in none thy charms I see.
Turn to thy lover, O my fair, and keep * Thy word, though but in visioned phantasy:
Shame and disgrace are lawful for thy sake * And wakeful nights full fill with joy and glee:
I'm not the first for thee who fared distraught; * Slain by thy love how many a many be!
I am content with thee for worldly share * Dearer than life and good art thou to me!"

When he heard this, he was delighted exceedingly and praised Yunus for his excellent teaching of her and her fair education. Then he bade his servants bring him a roadster with saddle and housings for his riding, and a mule to carry his gear, and said to him,

"O Yunus, when it shall reach thee that command hath come to me, do thou join me; and, by Allah, I will fill thy hands with good and advance thee to honour and make thee rich as long as thou livest!" So Yunus said, "I took his goods and went my ways; and when Walid succeeded to the Caliphate, I repaired to him; and by Allah, he kept his promise and entreated me with high honour and munificence. Then I abode with him in all content of case and rise of rank and mine affairs prospered and my wealth increased and goods and farms became mine, such as sufficed me and will suffice my heirs after me; nor did I cease to abide with Walid, till he was slain, the mercy of Almighty Allah be on him!" And men tell a tale concerning

HARUN AL-RASHID AND THE ARAB GIRL.

THE Caliph Harun al-Rashid was walking one day with Ja'afar the Barmecide, when he espied a company of girls drawing water and went up to them, having a mind to drink. As he drew near, one of them turned to her fellows and improvised these lines,

"Thy phantom bid thou fleet, and fly * Far from the couch whereon I lie;
So I may rest and quench the fire, * Bonfire in bones aye flaming high;
My love-sick form Love's restless palm * Rolls o'er the rug whereon I sigh:
How 'tis with me thou wottest well * How long, then, union wilt deny?"

The Caliph marvelled at her elegance and eloquence.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Eighty-sixth Night,

She resumed, it hath reached me, O auspicious King, that the Caliph, hearing the girl's verses, marvelled at her elegance and eloquence, and said to her, "O daughter of nobles, are these thine own or a quotation?" Replied she, "They are my very own," and he rejoined, "An thou say sooth keep the sense and change the rhyme." So she said,

"Bid thou thy phantom distance keep * And quit this couch the while I sleep;
So I may rest and quench the flames * Through all my body rageful creep,
In love-sick one, whom passion's palms * Roll o'er the bed where grief I weep;
How 'tis with me thou wottest well; *All but thy union hold I cheap!"

Quoth the Caliph, "This also is stolen"; and quoth she, "Nay, 'tis my very own." He said, "If it be indeed thine own, change the rhyme again and keep the sense." So she recited the following,

"Unto thy phantom deal behest *To shun my couch the while I rest,
So I repose and quench the fire *That burns what lieth in my breast,
My weary form Love's restless palm * Rolls o'er with boon of sleep unblest.
How 'tis with me thou wottest well *When union's bought 'tis haply best!"

Quoth Al-Rashid, "This too is stolen"; and quoth she, "Not, so, 'tis mine." He said, "If thy words be true change the rhyme once more." And she recited,

"Drive off the ghost that ever shows * Beside my couch when I'd repose,
So I may rest and quench the fire * Beneath my ribs e'er flames and glows
In love-sick one, whom passion's palms * Roll o'er the couch where weeping flows,
How 'tis with me thou wottest well * Will union come as union goes?"

Then said the Caliph, "Of what part of this camp art thou?"; and she replied, "Of its middle in dwelling and of its highest in tent-poles."[1] Wherefore he knew that she was the daughter of the tribal chief. "And thou," quoth she, "of what art thou among the guardians of the horses?"; and quoth he, "Of the highest in tree and of the ripest in fruit." "Allah protect thee, O Commander of the Faithful!" said she, and kissing ground called down blessings on him. Then she went away with the maidens of the Arabs, and the Caliph said to Ja'afar, "There is no help for it but I take her to wife." So Ja'afar repaired to her father and said to him, "The Commander of the Faithful hath a mind to thy daughter." He replied, "With love and goodwill, she is a gift as a handmaid to His Highness our Lord the Commander of the Faithful." So he equipped her and carried her to the Caliph, who took her to wife and went in to her, and she became of the dearest of his women to him. Furthermore, he bestowed on her

[1] The tents of black wool woven by the Badawi women are generally supported by three parallel rows of poles lengthways and crossways (the highest line being the central) and the covering is pegged down. Thus the outline of the roofs forms two or more hanging curves, and these characterise the architecture of the Tartars and Chinese; they are still preserved in the Turkish (and sometimes in the European) "Kiosque," and they have extended to the Brazil where the upturned eaves, often painted vermilion below, at once attract the traveller's notice.

father largesse such as succoured him among Arabs, till he was transported to the mercy of Almighty Allah. The Caliph, hearing of his death, went in to her greatly troubled; and, when she saw him looking afflicted, she entered her chamber and doffing all that was upon her of rich raiment, donned mourning apparel and raised lament for her father. It was said to her, "What is the reason of this?"; and she replied, "My father is dead." So they repaired to the Caliph and told him and he rose and going in to her, asked her who had informed her of her father's death; and she answered "It was thy face, O Commander of the Faithful!" Said he, "How so?"; and she said, "Since I have been with thee, I never saw thee on such wise till this time, and there was none for whom I feared save my father, by reason of his great age; but may thy head live, O Commander of the Faithful!" The Caliph's eyes filled with tears and he condoled with her; but she ceased not to mourn for her father, till she followed him—Allah have mercy on the twain! And a tale is also told of

AL-ASMA'I AND THE THREE GIRLS OF BASSORAH.

THE Commander of the Faithful Harun Al-Rashid was exceeding restless one night and rising from his bed, paced from chamber to chamber, but could not compose himself to sleep. As soon as it was day, he said, "Fetch me Al-Asma'i!"[1] So the eunuch went out and told the doorkeepers; these sent for the poet and when he came, informed the Caliph who bade admit him and said to him, "O Asma'i, I wish thee to tell me the best thou hast heard of stories of women and their verses." Answered Al-Asma'i, "Hearkening and obedience! I have heard great store of women's verses; but none pleased me save three sets of couplets I once heard from three girls."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] See vol. iv., 159. The author of "Antar," known to Englishmen by the old translation of Mr. Terrick Hamilton, secretary of Legation at Constantinople. There is an abridgement of the forty-five volumes of Al-Asma'i's "Antar" which mostly supplies or rather supplied the "Antariyyah" or professional tale-tellers; whose theme was the heroic Mulatto lover.

When it was the Six Hundred and Eighty-seventh Night,

She pursued, It hath reached me, O auspicious King, that Al-Asma'i said to the Prince of True Believers, "Verily I have heard much, but nothing pleased me save three sets of couplets improvised by as many girls." Quoth the Caliph, "Tell me of them," and quoth he, "Know then, O Commander of the Faithful, that I once abode in Bassorah, and one day, as I was walking, the heat was sore upon me and I sought for a siesta-place but found none. However by looking right and left I came upon a porch swept and sprinkled, at the upper end whereof was a wooden bench under an open lattice-window, whence exhaled a scent of musk. I entered the porch and sitting down on the bench, would have stretcht me at full length when I heard from within a girl's sweet voice talking and saying, 'O my sisters, we are here seated to spend our day in friendly converse; so come, let us each put down an hundred dinars and recite a line of verse; and whoso extemporiseth the goodliest and sweetest line, the three hundred dinars shall be hers.' 'With love and gladness,' said the others; and the eldest recited the first couplet which is this,

'Would he come to my bed during sleep 'twere delight * But a visit on wake were delightsomer sight!'

Quoth the second,

'Naught came to salute me in sleep save his shade * But 'welcome, fair welcome,' I cried to the spright!'

Then said the youngest,

'My soul and my folk I engage for the youth * Musk-scented I see in my bed every night!'

Quoth I, 'An she be fair as her verse hath grace, the thing is complete in every case.' Then I came down from my bench[1] and was about to go away, when behold, the door opened and out came a slave-girl, who said to me, 'Sit, O Shaykh!' So I climbed

[1] The "Dakkah" or long wooden sofa, as opposed to the "mastabah" or stone bench, is often a tall platform and in mosques is a kind of ambo railed round and supported by columns. Here readers recite the Koran: Lane (M.E. chapt. iii.) sketches it in the "Interior of a Mosque."

up and sat down again when she gave me a scroll, wherein was written, in characters of the utmost beauty, with straight Alifs,[1] big-bellied Hás and rounded Waws, the following, 'We would have the Shaykh (Allah lengthen his days!) to know that we are three maidens, sisters, sitting in friendly converse, who have laid down each an hundred dinars, conditioning that whoso recite the goodliest and sweetest couplet shall have the whole three hundred dinars; and we appoint thee umpire between us: so decide as thou seest best, and the Peace be on thee! Quoth I to the girl, 'Here to me inkcase and paper.' So she went in and, returning after a little, brought me a silvered inkcase and gilded pens[2] with which I wrote these couplets,

They talked of three beauties whose converse was quite * Like the talk of a man with experience dight:
Three maidens who borrowed the bloom of the dawn * Making hearts of their lovers in sorriest plight.
They were hidden from eyes of the prier and spy * Who slept and their modesty mote not affright;
So they opened whatever lay hid in their hearts * And in frolicsome fun began verse to indite.
Quoth one fair coquette with her amorous grace * Whose teeth for the sweet of her speech flashèd bright:—
Would he come to my bed during sleep 'twere delight * But a visit on wake were delightsomer sight!
When she ended, her verse by her smiling was gilt: * Then the second 'gan singing as nightingale might:—
Naught came to salute me in sleep save his shade * But 'welcome, fair welcome,' I cried to the spright!
But the third I preferred for she said in reply, * With expression most apposite, exquisite:—
My soul and my folk I engage for the youth * Musk-scented I see in my bed every night!
So when I considered their words to decide, * And not make me the mock of the cynical wight;
I pronounced for the youngest, declaring her verse * Of all verses be that which is nearest the right.'

Then I gave the scroll to the slave-girl, who went upstairs with it, and behold, I heard a noise of dancing and clapping of hands and Doomsday astir. Quoth I to myself, ''Tis no time for me

[1] Alif, Ha and Waw, the first, twenty-seventh and twenty-sixth letters of the Arabic alphabet: No. 1 is the most simple and difficult to write caligraphically.

[2] Reeds washed with gold and used for love-letters, &c.

to stay here.' So I came down from the platform and was about to go away, when the damsel cried out to me, 'Sit down, O Asma'i!' Asked I, 'Who gave thee to know that I was Al-Asma'i?' and she answered, 'O Shaykh, an thy name be unknown to us, thy poetry is not!' So I sat down again and suddenly the door opened and out came the first damsel, with a dish of fruits and another of sweetmeats. I ate of both and praised their fashion and would have ganged my gait; but she cried out, 'Sit down, O Asma'i!' Wherewith I raised my eyes to her and saw a rosy palm in a saffron sleeve, meseemed it was the full moon rising splendid in the cloudy East. Then she threw me a purse containing three hundred dinars and said to me, 'This is mine and I give it to thee by way of douceur in requital of thy judgment.' " Quoth the Caliph, "Why didst thou decide for the youngest?" and quoth Al-Asma'i, "O Commander of the Faithful, whose life Allah prolong! the eldest said, 'I should delight in him, if he visited my couch in sleep.' Now this is restricted and dependent upon a condition which may befal or may not befal; whilst, for the second, an image of dreams came to her in sleep, and she saluted it; but the youngest's couplet said that she actually lay with her lover and smelt his breath sweeter than musk and she engaged her soul and her folk for him, which she had not done, were he not dearer to her than her sprite." Said the Caliph, "Thou didst well, O Asma'i," and gave him other three hundred ducats in payment of his story. And I have heard a tale concerning

IBRAHIM OF MOSUL AND THE DEVIL.[1]

QUOTH Abu Ishak Ibrahim al-Mausili:—I asked Al-Rashid once to give me a day's leave that I might be private with the people of my household and my brethren, and he gave me leave for Saturday the Sabbath. So I went home and betook myself to making ready meat

[1] Lane introduced this tale into vol. i., p. 223, notes on chapt. iii., apparently not knowing that it was in The Nights. He gives a mere abstract, omitting all the verse, and he borrowed it either from the Halbat al-Kumayt (chapt. xiv.) or from Al-Mas'údí (chapt. cxi.). See the French translation, vol. vi. p. 340. I am at pains to understand why M. C. Barbier de Maynard writes "Réchid" with an accented vowel; although French delicacy made him render, by "fils de courtisane," the expression in the text, "O biter of thy mother's enlarged (or uncircumcised) clitoris" (Bazar).

and drink and other necessaries and bade the doorkeepers shut the doors and let none come in to me. However, presently, as I sat in my sitting-chamber, with my women who were looking after my wants, behold, there appeared an old man of comely and reverend aspect,[1] clad in white clothes and a shirt of fine stuff with a doctor's turband on his head and a silver-handled staff in his hand, and the house and porch were full of the perfumes wherewith he was scented. I was greatly vexed at his coming in to me and thought to turn away the doorkeepers; but he saluted me after the goodliest fashion and I returned his greeting and bade him be seated. So he sat down and began entertaining me with stories of the Arabs and their verses, till my anger left me and methought my servants had sought to pleasure me by admitting a man of such good breeding and fine culture. Then I asked him, "Art thou for meat?"; and he answered, "I have no need of it." "And for drink?" quoth I, and quoth he, "That is as thou wilt." So I drank off a pint of wine and poured him out the like. Then said he, "O Abu Ishak, wilt thou sing us somewhat, so we may hear of thine art that wherein thou excellest high and low?" His words angered me; but I swallowed my anger and taking the lute played and sang. "Well done, O Abu Ishak!"[2] said he; whereat my wrath redoubled and I said to myself, "Is it not enough that he should intrude upon me, without my leave, and importune me thus, but he must call me by name, as though he knew not the right way to address me?" Quoth he, "An thou wilt sing something more we will requite thee." I dissembled my annoyance and took the lute and sang again, taking pains with what I sang and rising thereto altogether, in consideration of his saying, "We will requite thee."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Eighty-eighth Night.

She continued, It hath reached me, O auspicious King, that when the Shaykh said to Abu Ishak, "If thou wilt sing something more we will requite thee," I dissembled my annoyance (continued

[1] In Al-Mas'údí the Devil is "a young man fair of favour and formous of figure," which is more appropriate to a "Tempter." He also wears light stuffs of dyed silks.

[2] It would have been more courteous in an utter stranger to say, O my lord.

Ibrahim) and, taking the lute, sang again with great attention to my singing and rising altogether thereto, in consideration of his saying, "We will requite thee." He was delighted, and cried, "Well done, O my lord!"; presently adding, "Dost thou give me leave to sing?" "As thou wilt," answered I, deeming him weak of wit, in that he should think to sing in my presence, after that which he had heard from me. So he took the lute and swept the strings, and by Allah, I fancied they spoke in Arabic tongue, with a sweet and liquid and murmurous voice; then he began and sang these couplets,

"I bear a hurt heart, who will sell me for this * A heart whole and free from all canker and smart?
Nay, none will consent or to barter or buy * Such loss, ne'er from sorrow and sickness to part:
I groan wi' the groaning of wine-wounded men * And pine for the pining ne'er freeth my heart."

And by Allah, meseemed the doors and the walls and all that was in the house answered and sang with him, for the beauty of his voice, so that I fancied my very limbs and clothes replied to him, and I abode amazed and unable to speak or move, for the trouble of my heart. Then he sang these couplets,

"Culvers of Liwa![1] to your nests return; * Your mournful voices thrill this heart of mine
Then back a-copse they flew, and well-nigh took * My life and made me tell my secret pine.
With cooing call they one who's gone, as though * Their breasts were maddened with the rage of wine:
Ne'er did mine eyes their like for culvers see * Who weep yet tear-drops never dye their eyne."

And also these couplets,

"O Zephyr of Najd, when from Najd thou blow, * Thy breathings heap only new woe on woe!
The turtle bespake me in bloom of morn * From the cassia-twig and the willow-bough
She moaned with the moaning of love-sick youth * And exposed love-secret I ne'er would show:
They say lover wearies of love when near * And is cured of love an afar he go:

[1] The Arab Tempe (of fiction, not of grisly fact).

I tried either cure which ne'er cured my love; * But that nearness is better than farness I know:[1]
Yet,—the nearness of love shall no 'vantage prove * An whoso thou lovest deny thee of love."

Then said he, "O Ibrahim, sing this song after me, and preserving the mode thereof in thy singing, teach it to thy slave-girls." Quoth I, "Repeat it to me." But he answered, "There needs no repetition; thou hast it by heart nor is there more to learn." Then he suddenly vanished from my sight. At this I was amazed and running to my sword drew it and made for the door of the Harim, but found it closed and said to the women, "What have ye heard?" Quoth they, "We have heard the sweetest of singing and the goodliest." Then I went forth amazed, to the house-door and, finding it locked, questioned the doorkeepers of the old man. They replied, "What old man? By Allah, no one hath gone in to thee this day!" So I returned pondering the matter, when, behold, there arose from one of the corners of the house, a Vox et præterea nihil, saying, "O Abu Ishak, no harm shall befal thee. 'Tis I, Abú Murrah,[2] who have been thy cup-companion this day, so fear nothing!" Then I mounted and rode to the palace, where I told Al-Rashid what had passed, and he said, "Repeat to me the airs thou heardest from him." So I took the lute and played and sang them to him; for, behold, they were rooted in my heart. The Caliph was charmed with them and drank thereto, albeit he was no confirmed wine-bibber, saying, "Would he would some day pleasure us with his company, as he hath pleasured thee!"[3] Then he ordered me a present and I took it and went away. And men relate this story anent

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[1] These four lines are in Al-Mas'údi, chapt. cxviii. Fr. trans. vii. 313, but that author does not tell us who wrote them.

[2] *i.e.* Father of Bitterness=the Devil. This legend of the Foul Fiend appearing to Ibrahim of Mosul (and also to Isam, N. dcxcv.) seems to have been accepted by contemporaries and reminds us of similar visitations in Europe—notably to Dr. Faust. One can only exclaim, "Lor, papa, what nonsense you are talking!" the words of a small girl whose father thought proper to indoctrinate her into certain Biblical stories. I once began to write a biography of the Devil; but I found that European folk-lore had made such an unmitigated fool of the grand old Typhon-Ahriman as to take away from him all human interest.

[3] In Al-Mas'údi the Caliph exclaims, "Verily thou hast received a visit from Satan!"

THE LOVERS OF THE BANU UZRAH.[1]

QUOTH Masrur the Eunuch, "The Caliph Harun Al-Rashid was very wakeful one night and said to me, 'See which of the poets is at the door to-night.' So I went out and finding Jamíl bin Ma'amar al-Uẓrí[2] in the antechamber, said to him, 'Answer the Commander of the Faithful.' Quoth he, 'I hear and I obey,' and going in with me, saluted the Caliph, who returned his greeting and bade him sit down. Then he said to him, 'O, Jamil, hast thou any of thy wonderful new stories to tell us?' He replied, 'Yes, O Commander of the Faithful: wouldst thou fainer hear that which I have seen with mine eyes or that which I have only heard?' Quoth the Caliph, 'Tell me something thou hast actually beheld.' Quoth Jamil, ''Tis well, O Prince of True Believers; incline thy heart to me and lend me thine ears.' The Caliph took a bolster of red brocade, purfled with gold and stuffed with ostrich-feathers and, laying it under his thighs, propped up both elbows thereon; then he said to Jamil, 'Now[3] for thy tale, O Jamil!' Thereupon he begun, 'Know, O Commander of the Faithful, that I was once desperately enamoured of a certain girl and used to pay her frequent visits.' "——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Eighty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when the Caliph had propped his elbows upon the brocaded cushion, he said, "Out with thy tale, O Jamil!" and the poet begun:—Know, O Commander of the Faithful, I was desperately in love with a girl and used often to visit her, because she was my desire and delight

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[1] Al-Mas'udi, chapt. cxix. (Fr. transl. vii., 351) mentions the Banu Odhrah as famed for lovers and tells the pathetic tale of 'Orwah and 'Afrá.

[2] Jamil bin Ma'amar the poet has been noticed in Vol. ii. 102; and he has no business here as he died years before Al-Rashid was born. The tale begins like that of Ibn Mansúr and the Lady Budúr (Night cccxxvii.), except that Mansur does not offer his advice.

[3] Arab. "Halumma," an interjection = bring! a congener of the Heb. "Halúm"; the grammarians of Kufah and Bassorah are divided concerning its origin.

of all the things of this world. After a while, her people removed with her, by reason of scarcity of pasture, and I abode some time without seeing her, till I grew restless for desire and longed for her sight and the flesh[1] urged me to journey to her. One night, I could hold out no longer; so I rose and saddling my she-camel, bound on my turban and donned my oldest dress.[2] Then I baldricked myself with my sword and slinging my spear behind me, mounted and rode forth in quest of her. I fared on fast till, one night, it was pitch dark and exceeding black, yet I persisted in the hard task of climbing down Wadys and up hills, hearing on all sides the roaring of lions and howling of wolves and the cries of the wild beasts. My reason was troubled thereat and my heart sank within me; but for all that my tongue ceased not to call on the name of Almighty Allah. As I went along thus, sleep overtook me and the camel carried me aside out of my road, till, presently, something[3] smote me on the head, and I woke, startled and alarmed, and found myself in a pasturage full of trees and streams and birds on the branches, warbling their various speech and notes. As the trees were tangled I alighted and, taking my camel's halter in hand, fared on softly with her, till I got clear of the thick growth and came out into the open country, where I adjusted her saddle and mounted again, knowing not where to go nor whither the Fates should lead me; but, presently, peering afar into the desert, I espied a fire in its middle depth. So I smote my camel and made for the fire. When I drew near, I saw a tent pitched, and fronted by a spear stuck in the ground, with a pennon flying[4] and horses tethered and camels feeding, and said in myself, "Doubtless there hangeth some grave matter by this tent, for I see none other than it in the desert." So I went up thereto and said, "Peace be with you, O people of the tent, and the mercy of Allah and His Blessing!" Whereupon there came forth to me a young man as youths are when nineteen years old, who was like the full moon shining in the East, with valour written between his eyes, and answered, saying, "And with thee

[1] Arab. "Nafs-í" which here corresponds with our canting "the flesh" the "Old Adam," &c.

[2] Arab. "Atmárí" used for travel. The Anglo-Americans are the only people who have the common sense to travel (where they are not known) in their "store clothes" and reserve the worst for where they are known.

[3] *e.g.*, a branch or bough.

[4] Arab. "Ráyah káimah," which Lane translates a "beast standing"!

be the Peace, and Allah's mercy and His blessing! O brother of the Arabs, methinks thou hast lost thy way?" Replied I, "Even so, direct me right, Allah have mercy on thee!" He rejoined, "O brother of the Arabs, of a truth this our land is infested with lions and the night is exceeding dark and dreary, beyond measure cold and gloomy, and I fear lest the wild beasts rend thee in pieces; wherefore do thou alight and abide with me this night in ease and comfort, and to-morrow I will put thee in the right way." Accordingly, I dismounted and hobbled my she-camel with the end of her halter;[1] then I put off my heavy upper clothes and sat down. Presently the young man took a sheep and slaughtered it and kindled a brisk fire; after which he went into the tent and bringing out finely powdered salt and spices, fell to cutting off pieces of mutton and roasting them over the fire and feeding me therewith, weeping at one while and sighing at another. Then he groaned heavily and wept sore and improvised these couplets,

"There remains to him naught save a flitting breath * And an eye whose babe ever wandereth.
There remains not a joint in his limbs, but what * Disease firm fixt ever tortureth.
His tears are flowing, his vitals burning; * Yet for all his tongue still he silenceth.
All foemen in pity beweep his woes; * Ah for freke whom the foeman pitieth!"

By this I knew, O Commander of the Faithful, that the youth was a distracted lover (for none knoweth passion save he who hath tasted the passion-savour), and quoth I to myself, "Shall I ask him?" But I consulted my judgment and said, "How shall I assail him with questioning, and I in his abode?" So I restrained myself and ate my sufficiency of the meat. When we had made an end of eating, the young man arose and entering the tent, brought out a handsome basin and ewer and a silken napkin, whose ends were purfled with red gold and a sprinkling-bottle full of rose-water mingled with musk. I marvelled at his dainty delicate ways and said in my mind, "Never wot I of delicacy in the desert." Then we washed our hands and talked a while, after

[1] Tying up the near foreleg just above the knee; and even with this a camel can hop over sundry miles of ground in the course of a night. The hobbling is shown in Lane. (Nights vol. ii., p. 46.)

which he went into the tent and making a partition between himself and me with a piece of red brocade, said to me, "Enter, O Chief of the Arabs, and take thy rest; for thou hast suffered more of toil and travel than sufficeth this night and in this thy journey." So I entered and finding a bed of green brocade, doffed my dress and passed a night such as I had never passed in my life.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Ninetieth Night,

She resumed, It hath reached me, O auspicious King, that Jamil spoke, saying:—Never in my life passed I a night like that. I pondered the young man's case, till the world was dark and all eyes slept, when I was aroused by the sound of a low voice, never heard I a softer or sweeter. I raised the curtain which hung between us and saw a damsel (never beheld I a fairer of face), by the young man's side and they were both weeping and complaining, one to other of the pangs of passion and desire and of the excess of their longing for union.[1] Quoth I, "By Allah, I wonder who may be this second one! When I entered this tent, there was none therein save this young man." And after reflection I added, "Doubtless this damsel is of the daughters of the Jinn and is enamoured of this youth; so they have secluded themselves with each other in this solitary place." Then I considered her closely and behold, she was a mortal and an Arab girl, whose face, when she unveiled, shamed the shining sun, and the tent was lit up by the light of her countenance. When I was assured that she was his beloved, I bethought me of lover-jealousy; so I let drop the curtain and covering my face, fell asleep. As soon as it was dawn I arose and donning my clothes, made the Wuzu-ablution and prayed such prayers as are obligatory and which I had deferred. Then I said, "O brother of the Arabs, wilt thou direct me into the right road and thus add to thy favours?" He replied, "At thy leisure, O chief of the Arabs, the term of the guest-rite is

[1] As opposed to "Severance" in the old knightly language of love, which is now apparently lost to the world. I tried it in the Lyrics of Camoens and found that I was speaking a forgotten tongue, which mightily amused the common sort of critic and reviewer.

three days,[1] and I am not one to let thee go before that time." So I abode with him three days, and on the fourth day as we sat talking, I asked him of his name and lineage. Quoth he "As for my lineage, I am of the Banú Odhrah; my name is such an one, son of such an one and my father's brother is called such an one." And behold, O Commander of the Faithful, he was the son of my paternal uncle and of the noblest house of the Banu Uzrah. Said I, "O my cousin, what moved thee to act on this wise, secluding thyself in the waste and leaving thy fair estate and that of thy father and thy slaves and handmaids?" When he heard my words, his eyes filled with tears and he replied, "Know, O my cousin, that I fell madly in love of the daughter of my father's brother, fascinated by her, distracted for her, passion-possessed as by a Jinn, wholly unable to let her out of my sight. So I sought her in marriage of her sire, but he refused and married her to a man of the Banu Odhrah, who went in to her and carried her to his abiding-place this last year. When she was thus far removed from me and I was prevented from looking on her, the fiery pangs of passion and excess of love-longing and desire drove me to forsake my clan[2] and friends and fortune and take up my abode in this desert, where I have grown used to my solitude." I asked, "Where are their dwellings?" and he answered, "They are hard by, on the crest of yonder hill; and every night, at the dead time, when all eyes sleep, she stealeth secretly out of the camp, unseen of any one, and I satisfy my desire of her converse and she of mine.[3] So I abide thus, solacing myself with her a part of the night, till Allah work out that which is to be wrought; either I shall compass my desire, in spite[4] of the envious, or Allah will

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[1] More exactly three days and eight hours, after which the guest becomes a friend, and as in the Argentine prairies is expected to do friend's duty. The popular saying is, "The entertainment of a guest is three days; the viaticum (jáizah) is a day and a night, and whatso exceedeth this is alms."

[2] Arab. "'Ashírah." Books tell us there are seven degrees of connection among the Badawin: Sha'ab, tribe or rather race; nation (as the Anazah) descended from a common ancestor; Kabílah the tribe proper (whence *les Kabyles*); Fasílah (sept), Imárah; Ashirah (all a man's connections); Fakhiz (lit. the thigh, *i.e.*, his blood relations) and Batn (belly) his kith and kin. Practically Kabílah is the tribe, Ashírah the clan, and Bayt the household; while Hayy may be anything between tribe and kith and kin.

[3] This is the true platonic love of noble Arabs, the Ishk 'uzrí, noted in vol. ii., 104.

[4] Arab. "'Alà raghm," a favourite term. It occurs in theology; for instance, when the Shí'ahs are asked the cause of such and such a ritual distinction they will reply, "Ala raghmi 'l-Tasannun": lit. = to spite the Sunnis.

determine for me and He is the best of determinators." Now when the youth told me his case, O Commander of the Faithful, I was concerned for him and perplexed by reason of my jealousy for his honour; so I said to him, "O son of my uncle, wilt thou that I point out to thee a plan and suggest to thee a project, whereby (please Allah) thou shalt find perfect welfare and the way of right and successful issue whereby the Almighty shall do away from thee that thou dreadest?" He replied, "Say on, O my cousin"; and quoth I, "When it is night and the girl cometh, set her on my she-camel which is swift of pace, and mount thou thy steed, whilst I bestride one of these dromedaries. So will we fare on all night and when the morrow morns, we shall have traversed wolds and wastes, and thou wilt have attained thy desire and won the beloved of thy heart. The Almighty's earth is wide, and by Allah, I will back thee with heart and wealth and sword."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Ninety-first Night.

She said, It hath reached me, O auspicious King, that when Jamil advised the elopement and night journey, promising his aid as long as he lived, the youth accepted and said, "O cousin, wait till I take counsel with her, for she is quick-witted and prudent and hath insight into affairs." So (continued Jamil) when the night darkened and the hour of her coming arrived, and he awaiting her at the appointed tide, she delayed beyond her usual time, and I saw him go forth the door of the tent and opening his mouth, inhale the wafts of breeze that blew from her quarter, as if to snuff her perfume, and he repeated these two couplets:—

"Breeze of East who bringest me gentle air * From the place of sojourn where dwells my fair:
O Breeze, of the lover thou bearest sign, * Canst not of her coming some signal bear?"

Then he entered the tent and sat weeping awhile; after which he said to me, "O my cousin, some mischance must have betided the daughter of mine uncle, or some accident must have hindered her from coming to me this night," presently adding, "But abide where thou art, till I bring thee the news." And he took sword

and shield and was absent a while of the night, after which he returned, carrying something in hand and called aloud to me. So I hastened to him and he said, "O my cousin, knowest thou what hath happened?" I replied, "No, by Allah!" Quoth he, "Verily, I am distraught concerning my cousin this night; for, as she was coming to me, a lion met her in the way and devoured her, and there remaineth of her but what thou seest." So saying, he threw down what he had in his hand, and behold, it was the damsel's turband and what was left of her bones. Then he wept sore and casting down his bow,[1] took a bag and went forth again saying, "Stir not hence till I return to thee, if it please Almighty Allah." He was absent a while and presently returned, bearing in his hand a lion's head, which he threw on the ground and called for water. So I brought him water, with which he washed the lion's mouth and fell to kissing it and weeping; and he mourned for her exceedingly and recited these couplets,

"Ho thou lion who broughtest thyself to woe, * Thou art slain and worse sorrows my bosom rend!
Thou hast reft me of fairest companionship, * Made her home Earth's womb till the world shall end.
To Time, who hath wrought me such grief, I say, * 'Allah grant in her stead never show a friend!' "

Then said he to me, "O cousin, I conjure thee by Allah and the claims of kindred and consanguinity[2] between us, keep thou my charge. Thou wilt presently see me dead before thee; whereupon do thou wash me and shroud me and these that remain of my cousin's bones in this robe and bury us both in one grave and write thereon these two couplets,

'On Earth surface we lived in rare ease and joy * By fellowship joined in one house and home.
But Fate with her changes departed us, * And the shroud conjoins us in Earth's cold womb.' "

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[1] In the text "Al-Kaus" for which Lane and Payne substitute a shield. The bow had not been mentioned but—*n'importe*, the Arab reader would say. In the text it is left at home because it is a cowardly, far-killing weapon compared with sword and lance. Hence the Spaniard calls and justly calls the knife the "bravest of arms" as it wants a man behind it.

[2] Arab. "Rahim" or "Rihm" = womb, uterine relations, pity or sympathy, which may here be meant.

Then he wept with sore weeping and, entering the tent, was absent awhile, after which he came forth, groaning and crying out. Then he gave one sob and departed this world. When I saw that he was indeed dead, it was grievous to me and so sore was my sorrow for him that I had well-nigh followed him for excess of mourning over him. Then I laid him out and did as he had enjoined me, shrouding his cousin's remains with him in one robe and laying the twain in one grave. I abode by their tomb three days, after which I departed and continued to pay frequent pious visits[1] to the place for two years. This then is their story, O Commander of the Faithful! Al-Rashid was pleased with Jamil's story and rewarded him with a robe of honour and a handsome present. And men also tell a tale concerning

THE BADAWI AND HIS WIFE.[2]

CALIPH MU'ÁWIYAH was sitting one day in his palace[3] at Damascus, in a room whose windows were open on all four sides, that the breeze might enter from every quarter. Now it was a day of excessive heat, with no breeze from the hills stirring, and the middle of the day, when the heat was at its height, and the Caliph saw a man coming along, scorched by the heat of the ground and limping, as he fared on barefoot. Mu'awiyah considered him awhile and said to his courtiers, "Hath Allah (may He be extolled and exalted!) created any miserabler than he who need must hie abroad at such an hour and in such sultry tide as this?" Quoth one of them, "Haply he seeketh the Commander of the Faithful;" and quoth the

[1] Reciting Fátihahs and so forth, as I have described in the Cemetery of Al-Medinah (ii. 300). Moslems do not pay for prayers to benefit the dead like the majority of Christendom and, according to Calvinistic Wahhábi-ism, their prayers and blessings are of no avail. But the mourner's heart loathes reason and he prays for his dead instinctively like the so-termed "Protestant." Amongst the latter, by the bye, I find four great *Sommités*, (1) Paul of Tarsus who protested against the Hebraism of Peter; (2) Mohammed who protested against the perversions of Christianity; (3) Luther who protested against Italian rule in Germany, and lastly (4) one (who shall be nameless) that protests against the whole business.

[2] Lane transfers this to vol. i. 520 (notes to chapt. vii.); and gives a mere abstract as of that preceding.

[3] We learn from Ibn Batutah that it stood South of the Great Mosque and afterwards became the Coppersmiths' Bazar. The site was known as Al-Khazrá (the Green) and the building was destroyed by the Abbasides. See Defrémery and Sanguinetti, i. 206.

Caliph, "By Allah, if he seek me, I will assuredly give to him, and if he be wronged, I will certainly succour him. Ho, boy! Stand at the door, and if yonder wild Arab seek to come in to me, forbid him not therefrom." So the page went out and presently the Arab came up to him and he said, "What dost thou want?" Answered the other, "I want the Commander of the Faithful," and the page said, "Enter." So he entered and saluted the Caliph,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that when the page allowed him to enter, the Badawi saluted the Caliph, who said to him, "Who art thou?" Replied the Arab, "I am a man of the Banú Tamím."[1] "And what bringeth thee here at this season?" asked Mu'awiyah; and the Arab answered, "I come to thee, complaining and thy protection imploring." "Against whom?" "Against Marwan bin al-Hakam,[2] thy deputy," replied he, and began reciting,

"Mu'áwiyah,[3] thou gen'rous lord, and best of men that be; * And oh, thou lord of learning, grace and fair humanity,
Thee-wards I come because my way of life is strait to me: * O help! and let me not despair thine equity to see.
Deign thou redress the wrong that dealt the tyrant whim of him * Who better had my life destroyed than made such wrong to dree.

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[1] This great tribe or rather nation has been noticed before (vol. ii. 170). The name means "Strong," and derives from one Tamim bin Murr of the race of Adnan, nat. circ. A.D. 121. They hold the North-Eastern uplands of Najd, comprising the great desert Al-Dahná and extend to Al-Bahrayn. They are split up into a multitude of clans and septs; and they can boast of producing two famous sectarians. One was Abdullah bin Suffár, head of the Suffriyah; and the other Abdullah bin Ibáz (Ibadh) whence the Ibázíyah heretics of Oman who long included her princes. Mr. Palgrave wrongly writes Abadeeyah and Biadeeyah and my "Bayázi" was an Arab vulgarism used by the Zanzibarians. Dr. Badger rightly prefers Ibáziyah which he writes Ibâdhiyah (Hist. of the Imams, etc.).

[2] Governor of Al-Medinah under Mu'awiyah and afterwards (A.H. 64–65=683–4) fourth Ommiade. Al-Siyúti (p. 216) will not account him amongst the princes of the Faithful, holding him a rebel against Al-Zubayr. Ockley makes Ibn al-Zubayr ninth and Marwán tenth Caliph.

[3] The address, without the vocative particle, is more emphatic; and the P.N. Mu'awiyah seems to court the omission.

He robbed me of my wife Su'âd and proved him worst of foes, * Stealing mine honour 'mid my folk with foul iniquity;
And went about to take my life before th' appointed day * Hath dawned which Allah made my lot by destiny's decree."

Now when Mu'awiyah heard him recite these verses, with the fire flashing from his mouth, he said to him, "Welcome and fair welcome, O brother of the Arabs! Tell me thy tale and acquaint me with thy case." Replied the Arab, "O Commander of the Faithful, I had a wife whom I loved passing dear with love none came near; and she was the coolth of mine eyes and the joy of my heart; and I had a herd of camels, whose produce enabled me to maintain my condition; but there came upon us a bad year which killed off hoof and horn and left me naught. When what was in my hand failed me and wealth fell from me and I lapsed into evil case, I at once became abject and a burden to those who erewhile wished to visit me; and when her father knew it, he took her from me and abjured me and drove me forth without ruth. So I repaired to thy deputy, Marwan bin al-Hakam, and asked his aid. He summoned her sire and questioned him of my case, when he denied any knowledge of me. Quoth I, 'Allah assain the Emir! An it please him to send for the woman and question her of her father's saying, the truth will appear.' So he sent for her and brought her; but no sooner had he set eyes on her than he fell in love with her; so, becoming my rival, he denied me succour and was wroth with me, and sent me to prison, where I became as I had fallen from heaven and the wind had cast me down in a far land. Then said Marwan to her father, 'Wilt thou give her to me to wife, on a present settlement of a thousand dinars and a contingent dowry of ten thousand dirhams,[1] and I will engage to free her from yonder wild Arab!' Her father was seduced by the bribe and agreed to the bargain; whereupon Marwan sent for me and looking at me like an angry lion, said to me, 'O Arab, divorce Su'ad.' I replied, 'I will not put her away;' but he set on me a company of his servants, who tortured me with all manner of tortures, till I found no help for it but to divorce her. I did so and he sent me back to prison, where I abode till the days of her

[1] This may also mean that the £500 were the woman's "mahr" or marriage dowry and the £250 a present to buy the father's consent.

purification were accomplished, when he married her and let me go. So now I come hither in thee hoping and thy succour imploring and myself on thy protection throwing." And he spoke these couplets,

"Within my heart is fire * Whichever flameth higher;
Within my frame are pains * For skill of leach too dire.
Live coals in vitals burn * And sparks from coal up spire:
Tears flood mine eyes and down * Coursing my cheek ne'er tire:
Only God's aid and thine * I crave for my desire!"

Then he was convulsed,[1] and his teeth chattered and he fell down in a fit, squirming like a scotched snake. When Mu'awiyah heard his story and his verse, he said, "Marwan bin al-Hakam hath transgressed against the laws of the Faith and hath violated the Harim of True Believers!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Ninety-third Night,

She continued, It hath reached me, O auspicious King, that when the Caliph Mu'awiyah heard the wild Arab's words, he said, "The son of Al-Hakam hath indeed transgressed against the laws of the Faith and hath violated the Harim of True Believers," presently adding, "O Arab, thou comest to me with a story, the like whereof I never heard!" Then he called for inkcase and paper and wrote to Marwan as follows, "Verily it hath reached me that thou transgresseth the laws of the Faith with regard to thy lieges. Now it behoveth the Wali who governeth the folk to keep his eyes from their lusts and stay his flesh from its delights." And after he wrote many words, which (quoth he who told me the tale) I omit, for brevity's sake, and amongst them these couplets,

"Thou wast invested (woe to thee!)[2] with rule for the unfit; * Crave thou of Allah pardon for thy foul adultery.
Th' unhappy youth to us is come complaining 'mid his groans * And asks redress for parting-grief and saddened me through thee.

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[1] Quite true to nature. See an account of the quasi-epileptic fits to which Syrians are subject and by them called Al-Wahtah in "The Inner Life of Syria," i. 233.

[2] Arab. "Wayha-k" here equivalent to Wayla-k. M. C. Barbier de Meynard renders the first "mon ami" and the second "misérable."

An oath have I to Allah sworn shall never be forsworn; * Nay, for I'll do what Faith and Creed command me to decree.
An thou dare cross me in whate'er to thee I now indite * I of thy flesh assuredly will make the vulture free.
Divorce Su'ad, equip her well, and in the hottest haste * With Al-Kumayt and Zíbán's son, hight Nasr, send to me."

Then he folded the letter and, sealing it with his seal, delivered it to Al-Kumayt[1] and Nasr bin Zíbán (whom he was wont to employ on weighty matters, because of their trustiness) who took the missive and carried it to Al-Medinah, where they went in to Marwan and saluting him delivered to him the writ and told him how the case stood. He read the letter and fell a-weeping; but he went in to Su'ad (as 'twas not in his power to refuse obedience to the Caliph) and, acquainting her with the case, divorced her in the presence of Al-Kumayt and Nasr; after which he equipped her and delivered her to them, together with a letter to the Caliph wherein he versified as follows,

"Hurry not, Prince of Faithful Men! with best of grace thy vow * I will accomplish as 'twas vowed and with the gladdest gree.
I sinned not adulterous sin when loved her I, then how * Canst charge me with advowtrous deed or any villainy?
Soon comes to thee that splendid sun which hath no living peer * On earth, nor aught in mortal men or Jinns her like shalt see."

This he sealed with his own signet and gave to the messengers who returned with Su'ad to Damascus and delivered to Mu'awiyah the letter, and when he had read it he cried, "Verily, he hath obeyed handsomely, but he exceedeth in his praise of the woman." Then he called for her and saw beauty such as he had never seen, for comeliness and loveliness, stature and symmetrical grace; moreover, he talked with her and found her fluent of speech and choice in words. Quoth he, "Bring me the Arab." So they fetched the man, who came, sore disordered for shifts and changes of fortune, and Mu'awiyah said to him, "O Arab, an thou wilt freely give her up to me, I will bestow upon thee in her stead three slave girls, high-bosomed maids like moons, with each a thousand dinars; and I will assign thee on the Treasury such an annual sum as shall content thee and enrich thee." When the

[1] This is an instance when the article (Al) is correctly used with one proper name and not with another. Al-Kumayt (P. N. of poet) lit. means a bay horse with black points: Nasr is victory.

Arab heard this, he groaned one groan and swooned away, so that Mu'awiyah thought he was dead; and, as soon as he revived, the Caliph said to him, "What aileth thee?" The Arab answered, "With heavy heart and in sore need have I appealed to thee from the injustice of Marwan bin al-Hakam; but to whom shall I appeal from thine injustice?" And he versified in these couplets,

"Make me not (Allah save the Caliph!) one of the betrayed * Who from the fiery sands to fire must sue for help and aid:
Deign thou restore Su'ád to this afflicted heart distraught, * Which every morn and eve by sorest sorrow is waylaid:
Loose thou my bonds and grudge me not and give her back to me; * And if thou do so ne'er thou shalt for lack of thanks upbraid!"

Then said he, "By Allah, O Commander of the Faithful, wert thou to give me all the riches contained in the Caliphate, yet would I not take them without Su'ad." And he recited this couplet,

"I love Su'ád and unto all but hers my love is dead, * Each morn I feel her love to me is drink and daily bread."

Quoth the Caliph, "Thou confessest to having divorced her and Marwan owned the like; so now we will give her free choice. An she choose other than thee, we will marry her to him, and if she choose thee, we will restore her to thee." Replied the Arab, "Do so." So Mu'awiyah said to her, "What sayest thou, O Su'ad? Which dost thou choose; the Commander of the Faithful, with his honour and glory and dominion and palaces and treasures and all else thou seest at his command, or Marwan bin al-Hakam with his violence and tyranny, or this Arab, with his hunger and poverty?" So she improvised these couplets,

"This one, whom hunger plagues, and rags enfold, * Dearer than tribe and kith and kin I hold;
Than crownèd head, or deputy Marwán, * Or all who boast of silver coins and gold."

Then said she, "By Allah, O Commander of the Faithful, I will not forsake him for the shifts of Fortune or the perfidies of Fate, there being between us old companionship we may not forget, and love beyond stay and let; and indeed 'tis but just that I bear with him in his adversity, even as I shared with him in prosperity."

The Caliph marvelled at her wit and love and constancy and, ordering her ten thousand dirhams, delivered her to the Arab, who took his wife and went away.[1] And they likewise tell a tale of

THE LOVERS OF BASSORAH.

THE Caliph Harun al-Rashid was sleepless one night; so he sent for Al-Asma'i and Husayn al-Khali'a[2] and said to them, "Tell me a story you twain and do thou begin, O Husayn." He said, "'Tis well, O Commander of the Faithful;" and thus began:—Some years ago, I dropped down stream to Bassorah, to present to Mohammed bin Sulayman al-Rabi'i[3] a Kasidah or elegy I had composed in his praise; and he accepted it and bade me abide with him. One day, I went out to Al-Mirbad,[4] by way of Al-Muháliyah;[5] and, being oppressed by the excessive heat, went up to a great door, to ask for drink, when I was suddenly aware of a damsel, as she were a branch swaying, with eyes languishing, eyebrows arched and finely pencilled and smooth cheeks rounded, clad in a shift the colour of a pomegranate-flower, and a mantilla of Sana'á[6] work; but the perfect whiteness of her body overcame the redness of her shift, through which glittered two breasts like twin granadoes and a waist, as it were a roll of fine Coptic linen, with creases like scrolls of pure white paper stuffed with musk.[7] Moreover, O Prince of True Believers, round her neck was slung an amulet of red gold that fell down between her breasts, and on

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[1] This anecdote, which reads like truth, is ample set-off for a cart-load of abuse of women. But even the Hindus, determined misogynists in books, sometimes relent. Says the Katha Sarit Sagara: "So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad" (ii. 624). Let me hope that after all this Mistress Su'ad did not lead her husband a hardish life.

[2] Al-Khali'a has been explained in vol. i. 311: the translation of Al-Mas'udi (vi. 10) renders it "scélérat." Abú Alí al-Husayn the Wag was a Bassorite and a worthy companion of Abu Nowas the Debauchee; but he adorned the Court of Al-Amin the son, not of Al-Rashid the father.

[3] Governor of Bassorah, but not in Al-Husayn's day.

[4] The famous market-place where poems were recited; mentioned by Al-Hariri.

[5] A quarter of Bassorah.

[6] Capital of Al-Yaman, and then famed for its leather and other work (vol. v. 16).

[7] The creases in the stomach like the large navel are always insisted upon. Says the Kathá (ii. 525) "And he looked on that torrent river of the elixir of beauty, adorned with a waist made charming by those wave-like wrinkles," etc.

the plain of her forehead were browlocks like jet.[1] Her eyebrows joined and her eyes were like lakes; she had an aquiline nose and thereunder shell-like lips showing teeth like pearls. Pleasantness prevailed in every part of her; but she seemed dejected, disturbed, distracted and in the vestibule came and went, walking upon the hearts of her lovers, whilst her legs[2] made mute the voices of their ankle-rings; and indeed she was as saith the poet,

"Each portion of her charms we see * Seems of the whole a simile."

I was overawed by her, O Commander of the Faithful, and drew near her to greet her, and behold, the house and vestible and highways breathed fragrant with musk. So I saluted her and she returned my salam with a voice dejected and heart depressed and with the ardour of passion consumed. Then said I to her, "O my lady, I am an old man and a stranger and sore troubled by thirst. Wilt thou order me a draught of water, and win reward in heaven?" She cried, "Away, O Shaykh, from me! I am distracted from all thought of meat and drink."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Ninety-fourth Night,

She pursued, It hath reached me, O auspicious King, that the damsel said, "O Shaykh, I am distracted from all thought of meat and drink." Quoth I (continued Husayn), "By what ailment, O my lady?" and quoth she, "I love one who dealeth not justly by me and I desire one who of me will none. Wherefore I am afflicted with the wakefulness of those who wake star-gazing." I asked, "O my lady, is there on the wide expanse of earth one to whom thou hast a mind and who to thee hath no mind?" Answered she, "Yes; and this for the perfection of beauty and loveliness and goodliness wherewith he is endowed." "And why standeth thou in this porch?" enquired I. "This is his road," replied she, "and the hour of his passing by." I said, "O my lady, have ye ever foregathered and had such commerce and converse as

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[1] Arab. Sabaj (not Sabah, as the Mac. Edit. misprints it): I am not sure of its meaning.

[2] A truly Arab conceit, suggesting—

The mind, the music breathing from her face;

her calves moved rhythmically, suggesting the movement and consequent sound of a musical instrument.

might cause this passion?" At this she heaved a deep sigh; the tears rained down her cheeks, as they were dew falling upon roses, and she versified with these couplets,

"We were like willow-boughs in garden shining * And scented joys in happiest life combining;
Whenas one bough from other self would rend * And oh! thou seest this for that repining!"

Quoth I, "O maid, and what betideth thee of thy love for this man?"; and quoth she, "I see the sun upon the walls of his folk and I think the sun is he; or haply I catch sight of him unexpectedly and am confounded and the blood and the life fly my body and I abide in unreasoning plight a week or e'en a se'nnight." Said I, "Excuse me, for I also have suffered that which is upon thee of love-longing and distraction of soul and wasting of frame and loss of strength; and I see in thee pallor of complexion and emaciation, such as testify of the fever-fits of desire. But how shouldst thou be unsmitten of passion and thou a sojourner in the land of Bassorah?" Said she, "By Allah, before I fell in love of this youth, I was perfect in beauty and loveliness and amorous grace which ravished all the Princes of Bassorah, till he fell in love with me." I asked, "O maid, and who parted you?"; and she answered, "The vicissitudes of fortune, but the manner of our separation was strange; and 'twas on this wise. One New Year's day I had invited the damsels of Bassorah and amongst them a girl belonging to Sírán, who had bought her out of Oman for fourscore thousand dirhams. She loved me and loved me to madness and when she entered she threw herself upon me and well-nigh tore me in pieces with bites and pinches.[1] Then we withdrew apart, to drink wine at our ease, till our meat was ready[2] and our

[1] The *morosa voluptas* of the Catholic divines. The Sapphist described in the text would procure an orgasm (*in gloria*, as the Italians call it) by biting and rolling over the girl she loved; but by loosening the trouser-string she evidently aims at a closer tribadism—the Arab "Musáhikah."

[2] We drink (or drank) after dinner; Easterns before the meal and half-Easterns (like the Russians) before and after. We talk of liquor being unwholesome on an empty stomach; but the truth is that all is purely habit. And as the Russian accompanies his Vodki with caviare, etc., so the Oriental drinks his Raki or Mahayá (Ma al-hayát—aqua vitæ) alternately with a Salátah, for whose composition see Pilgrimage i. 198. The Eastern practice has its advantages: it awakens the appetite, stimulates digestion and, what Easterns greatly regard, it is economical; half a bottle doing the work of a whole. Bhang and Kusumbá (opium dissolved and strained through a pledget of cotton) are always drunk before dinner and thus the "jolly" time is the preprandial, not the postprandial.

delight was complete, and she toyed with me and I with her, and now I was upon her and now she was upon me. Presently, the fumes of the wine moved her to strike her hand on the inkle of my petticoat-trousers, whereby it became loosed, unknown of either of us, and my trousers fell down in our play. At this moment he came in unobserved and, seeing me thus, was wroth at the sight and made off, as the Arab filly hearing the tinkle of her bridle."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Ninety-fifth Night,

She resumed, It hath reached me, O auspicious King, that the maiden said to Husayn al-Khali'a, "When my lover saw me playing, as I described to thee, with Siran's girl, he went forth in anger. And 'tis now, O Shaykh, three years ago, and since then I have never ceased to excuse myself to him and coax him and crave his indulgence, but he will neither cast a look at me from the corner of his eye, nor write me a word nor speak to me by messenger nor hear from me aught." Quoth I, "Harkye maid, is he an Arab or an Ajam?"; and quoth she, "Out on thee! He is of the Princes of Bassorah." "Is he old or young?" asked I; and she looked at me laughingly and answered, "Thou art certainly a simpleton! He is like the moon on the night of its full, smooth-cheeked and beardless, nor is there any defect in him except his aversion to me." Then I put the question, "What is his name?" and she replied, "What wilt thou do with him?" I rejoined, "I will do my best to come at him, that I may bring about reunion between you." Said she, "I will tell thee on condition that thou carry him a note;" and I said "I have no objection to that." Then quoth she, "His name is Zamrah bin al-Mughayrah, hight Abú al-Sakhá,[1] and his palace is in the Mirbad." Therewith she called to those within for inkcase and paper and tucking up[2] her sleeves, showed two wrists like broad rings of silver. She then wrote after the Basmalah as follows, "My lord, the omission of blessings[3] at the head of this my letter shows mine insufficiency, and know that had

[1] "Abu al-Sakhá" (pronounced Abussakhá) = Father of munificence.
[2] Arab. "Shammara," also used for gathering up the gown, so as to run the faster.
[3] *i.e.*, blessing the Prophet and all True Believers (herself included).

my prayer been answered, thou hadst never left me; for how often have I prayed that thou shouldest not leave me, and yet thou didst leave me! Were it not that distress with me exceedeth the bounds of restraint, that which thy servant hath forced herself to do in writing this writ were an aidance to her, despite her despair of thee, because of her knowledge of thee that thou wilt fail to answer. Do thou fulfil her desire, my lord, of a sight of thee from the porch, as thou passest in the street, wherewith thou wilt quicken the dead soul in her. Or, far better for her still than this, do thou write her a letter with thine own hand (Allah endow it with all excellence!), and appoint it in requital of the intimacy that was between us in the nights of time past, whereof thou must preserve the memory. My lord, was I not to thee a lover sick with passion? An thou answer my prayer, I will give to thee thanks and to Allah praise; and so—The Peace!"[1] Then she gave me the letter and I went away. Next morning I repaired to the door of the Viceroy Mohammed bin Sulayman, where I found an assembly of the notables of Bassorah, and amongst them a youth who adorned the gathering and surpassed in beauty and brightness all who were there; and indeed the Emir Mohammed set him above himself. I asked who he was and behold, it was Zamrah himself: so I said in my mind, "Verily, there hath befallen yonder unhappy one that which hath befallen her[2]!" Then I betook myself to the Mirbad and stood waiting at the door of his house, till he came riding up in state, when I accosted him and invoking more than usual blessings on him, handed him the missive. When he read it and understood it he said to me, "O Shaykh, we have taken other in her stead. Say me, wilt thou see the substitute?" I answered, "Yes." Whereupon he called out a woman's name, and there came forth a damsel who shamed the two greater lights; swelling-breasted, walking the gait of one who hasteneth without fear, to whom he gave the note, saying, "Do thou answer it." When she read it, she turned pale at the contents and said to me, " O old man, crave pardon of Allah for this that thou hast brought." So I went out, O Commander of the Faithful, dragging my feet and returning to her asked leave to enter. When she saw me, she asked, "What is behind thee?"; and I answered, "Evil

[1] The style of this letter is that of a public scribe in a Cairo market-place thirty years ago.

[2] *i.e.* she could not help falling in love with this beauty man.

and despair." Quoth she, "Have thou no concern of him. Where are Allah and His power?"[1] Then she ordered me five hundred dinars and I took them and went away. Some days after I passed by the place and saw there horsemen and footmen. So I went in and lo! these were the companions of Zamrah, who were begging her to return to him; but she said, "No, by Allah, I will not look him in the face!" And she prostrated herself in gratitude to Allah and exultation over Zamrah's defeat. Then I drew near her, and she pulled out to me a letter, wherein was written, after the Bismillah, "My lady, but for my forbearance towards thee (whose life Allah lengthen!) I would relate somewhat of what betided from thee and set out my excuse, in that thou transgressedst against me, whenas thou wast manifestly a sinner against thyself and myself in breach of vows and lack of constancy and preference of another over us; for, by Allah, on whom we call for help against that which was of thy free-will, thou didst transgress against the love of me; and so—The Peace!" Then she showed me the presents and rarities he had sent her, which were of the value of thirty thousand dinars. I saw her again after this, and Zamrah had married her. Quoth Al-Rashid, "Had not Zamrah been beforehand with us, I should certainly have had to do with her myself."[2] And men tell the tale of

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[1] "Kudrat," used somewhat in the sense of our vague "Providence." The sentence means, leave Omnipotence to manage him. Mr. Redhouse, who forces a likeness between Moslem and Christian theology, tells us that "Qader is unjustly translated by Fate and Destiny, an old pagan idea abhorrent to Al-Islam which reposes on God's providence." He makes Kazá and Kismet quasi synonymes of "Qazá" and "Qader," the former signifying God's decree, the latter our allotted portion; and he would render both by dispensation. Of course it is convenient to forget the Guarded Tablet of the learned and the Night of Power and skull-lectures of the vulgar. The eminent Turkish scholar would also translate Salát by worship (du'á being prayer) because it signifies a simple act of adoration without entreaty. If he will read the Opener of the Koran, recited in every set of prayers, he will find an especial request to be "led to the path which is straight." These vagaries are seriously adopted by Mr. E. J. W. Gibb in his Ottoman Poems (p. 245, etc.) London: Trübner and Co., 1882; and they deserve, I think, reprehension, because they serve only to mislead; and the high authority of the source whence they come necessarily recommends them to many.

[2] The reader will have noticed the likeness of this tale to that of Ibn Mansúr and the Lady Budúr (vol. iv., 228 *et seq.*). For this reason Lane leaves it untranslated (iii. 252).

ISHAK OF MOSUL AND HIS MISTRESS AND THE DEVIL.[1]

QUOTH Ishak bin Ibrahim al-Mausili:—I was in my house one night in the winter-time, when the clouds had dispread themselves and the rains poured down in torrents, as from the mouths of water-skins, and the folk forbore to come and go about the ways for that which was therein of rain and slough. Now I was straitened in breast because none of my brethren came to me nor could I go to them, by reason of the mud and mire; so I said to my servant, "Bring me wherewithal I may divert myself." Accordingly he brought me meat and drink, but I had no heart to eat, without some one to keep me company, and I ceased not to look out of window and watch the ways till nightfall, when I bethought myself of a damsel belonging to one of the sons of Al-Mahdi,[2] whom I loved and who was skilled in singing and playing upon instruments of music, and said to myself, "Were she here with us to-night, my joy would be complete and my night would be abridged of the melancholy and restlessness which are upon me." At this moment one knocked at the door, saying, "Shall a beloved enter in who standeth at the door?" Quoth I to myself, "Meseems the plant of my desire hath fruited." So I went to the door and found my mistress, with a long green skirt[3] wrapped about her and a kerchief of brocade on her head, to fend her from the rain. She was covered with mud to her knees and all that was upon her was drenched with water from gargoyles[4] and house-spouts; in short, she was in

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[1] Lane also omits this tale (iii. 252). See Night dclxxxviii., vol. vii. p. 113 *et seq.*, for a variant of the story.

[2] Third Abbaside, A. H. 158–169 (=775–785), and father of Harun Al-Rashid. He is known chiefly for his eccentricities, such as cutting the throats of all his carrier-pigeons, making a man dine off marrow and sugar and having snow sent to him at Meccah, a distance of 700 miles.

[3] Arab. "Mirt"; the dictionaries give a short shift, cloak or breeches of wool or coarse silk.

[4] Arab. "Mayázíb" plur. of the Pers. Mízáb (orig. Míz-i-áb=channel of water) a spout for roof-rain. That which drains the Ka'abah on the N.-W. side is called Mizáb al-Rahmah (Gargoyle of Mercy) and pilgrims stand under it for a douche of holy water. It is supposed to be of gold, but really of silver gold-plated and is described of Burckhardt and myself. (Pilgrimage iii. 164.) The length is 4 feet 10 in.; width 9 in.; height of sides 8 in.; and slope at mouth 1 foot 6 in. long.

sorry plight. So I said to her, "O my mistress, what bringeth thee hither through all this mud?" Replied she, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that when the damsel came and knocked at Ishak's door, he went forth to her and cried, "O my lady, what bringeth thee hither through all this mud?"; and she replied, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this, but did not like to tell her that I had sent no messenger; wherefore I said, "Praised be Allah for that He hath brought us together, after all I have suffered by the mortification of patience! Verily, hadst thou delayed an hour longer, I must have run to thee, because of my much love for thee and longing for thy presence." Then I called to my boy for water, that I might better her plight, and he brought a kettle full of hot water such as she wanted. I bade pour it over her feet, whilst I set to work to wash them myself; after which I called for one of my richest dresses and clad her therein after she had doffed the muddy clothes. Then, as soon as we were comfortably seated, I would have called for food, but she refused and I said to her, "Art thou for wine?"; and she replied, "Yes." So I fetched cups and she asked me, "Who shall sing?" "I, O my princess!" "I care not for that;" "One of my damsels?" "I have no mind to that either!" "Then sing thyself." "Not I!" "Who then shall sing for thee?" I enquired, and she rejoined, "Go out and seek some one to sing for me." So I went out, in obedience to her, though I despaired of finding any one in such weather and fared on till I came to the main street, where I suddenly saw a blind man striking the earth with his staff and saying, "May Allah not requite with weal those with whom I was! When I sang, they listened not, and when I was silent, they made light of me." So I said to him, "Art thou a singer?" and he replied, "Yes." Quoth I, "Wilt thou finish thy night with us and cheer us with thy company?"; and quoth he, "If it be thy will, take my hand."

So I took his hand and, leading him to my house, said to the damsel, "O my mistress, I have brought a blind singer, with whom we may take our pleasure and he will not see us." She said, "Bring him to me." So I brought him in and invited him to eat. He ate but a very little and washed his hands, after which I brought him wine and he drank three cupsful. Then he said to me, "Who art thou?"; and I replied, "I am Ishak bin Ibrahim al-Mausili." Quoth he, "I have heard of thee and now I rejoice in thy company;" and I, "O my lord, I am glad in thy gladness." He said, "O Ishak, sing to me." So I took the lute, by way of jest, and cried, "I hear and I obey." When I had made an end of my song, he said to me, "O Ishak, thou comest nigh to be a singer!" His words belittled me in mine own eyes and I threw the lute from my hand; whereupon he said, "Hast thou not with thee some one who is skilled in singing?" Quoth I, "I have a damsel with me;" and quoth he, "Bid her sing." I asked him, "Wilt thou sing, when thou hast had enough of her singing?"; and he answered "Yes." So she sang and he said, "Nay, thou hast shown no art." Whereupon she flung the lute from her hand in wrath and cried, "We have done our best: if thou have aught, favour us with it by way of an alms." Quoth he, "Bring me a lute hand hath not touched." So I bade the servant bring him a new lute and he tuned it and preluding in a mode I knew not began to sing, improvising these couplets,

"Clove through the shades and came to me in night so dark and sore * The lover weeting of herself 'twas trysting-tide once more:
Naught startled us but her salám and first of words she said * 'May a belovèd enter in who standeth at the door!' "

When the girl heard this, she looked at me askance and said, "What secret was between us could not thy breast hold for one hour, but thou must discover it to this man?" However, I swore to her that I had not told him and excused myself to her and fell to kissing her hands and tickling her breasts and biting her cheeks, till she laughed and, turning to the blind man, said to him, "Sing, O my lord!" So he took the lute and sang these two couplets,

"Ah, often have I sought the fair; how often lief and fain * My palming felt the finger ends that bear the varied stain!
And tickled pouting breasts that stand firm as pomegranates twain * And bit the apple of her cheek kissed o'er and o'er again."

So I said to her, "O my princess, who can have told him what we were about?" Replied she, "True," and we moved away from him. Presently quoth he, "I must make water;" and quoth I, "O boy, take the candle and go before him." Then he went out and tarried a long while. So we went in search of him, but could not find him; and behold, the doors were locked and the keys in the closet, and we knew not whether to heaven he had flown or into earth had sunk. Wherefore I knew that he was Iblís and that he had done me pimp's duty, and I returned, recalling to myself the words of Abu Nowas in these couplets,

"I marvel in Iblis such pride to see * Beside his low intent and villainy:
He sinned to Adam who to bow refused, * Yet pimps for all of Adam's progeny."

And they tell a tale concerning

THE LOVERS OF AL-MEDINAH.

QUOTH Ibrahim the father of Ishak,[1] I was ever a devoted friend to the Barmecide family. And it so happened to me one day, as I sat at home quite alone, a knock was heard at the door; so my servant went out and returned, saying, "A comely youth is at the door, asking admission." I bade admit him and there came in to me a young man, on whom were signs of sickness, and he said, "I have long wished to meet thee, for I have need of thine aid." "What is it thou requirest?" asked I. Whereupon he pulled out three hundred dinars and laying them before me, said, "I beseech thee to accept these and compose me an air to two couplets I have made." Said I, "Repeat them to me;"——and Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Six Hundred and Ninety-seventh Night,

She continued, It hath reached me, O auspicious King, that when the youth came in to Ibrahim and placed the gold in his hands,

[1] The Mac. and Bul. Edits. have by mistake "Son of Ishak." Lane has "Is-hak the son of Ibrahim" following Trébutien (iii. 483) but suggests in a note the right reading as above.

saying, "Prithee accept it and compose me an air to two couplets," he replied, "Recite them to me," whereupon he recited,

"By Allah, glance of mine! thou hast opprest * My heart, so quench the fire that burns my breast.
Blames me the world because in him[1] I live * Yet cannot see him till in shroud I rest."

Accordingly, quoth Ibrahim, I set the verses to an air plaintive as a dirge and sang it to him; whereupon he swooned away and I thought that he was dead. However, after a while, he came to himself, and said to me, "Repeat the air." But I conjured him by Allah to excuse me, saying, "I fear lest thou die." "Would Heaven it were so!" replied he and ceased not humbly to importune me, till I had pity on him and repeated it; whereupon he cried out with a grievous cry and fell into a fit worse than before and I doubted not but that he was dead; but I sprinkled rose-water on him till he revived and sat up. I praised Allah for his recovery and laying the ducats before him, said, "Take thy money and depart from me." Quoth he, "I have no need of the money and thou shalt have the like of it, if thou wilt repeat the air." My breast broadened at the mention of the money and I said, "I will repeat it, but on three conditions: the first, that thou tarry with me and eat of my victual, till thou regain strength; the second, that thou drink wine enough to hearten thy heart; and the third, that thou tell me thy tale." He agreed to this and ate and drank; after which he said, "I am of the citizens of Al-Medinah and I went forth one day a-pleasuring with my friends; and, following the road to Al-Akík,[2] saw a company of girls and amongst them a damsel as she were a branch pearled with dew, with eyes whose sidelong glances were never withdrawn till they had stolen away his soul who looked on them. The maidens rested in the shade till the end of the day, when they went away,

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[1] Again masculine for feminine.

[2] There are two of this name. The Upper Al-Akik contains the whole site of Al-Medinah; the Lower is on the Meccan road about four miles S.W. of the city. The Prophet called it "blessed" because ordered by an angel to pray therein. The poets have said pretty things about it, *e.g.*

O friend, this is the vale Akík; here stand and strive in thought:
If not a very lover, strive to be by love distraught!

for whose esoteric meaning see Pilgrimage ii. 24. I passed through Al-Akík in July when it was dry as summer dust and its "beautiful trees" were mere vegetable mummies.

leaving in my heart wounds slow to heal. I returned next morning to scent out news of her, but found none who could tell me of her; so I sought her in the streets and markets, but could come on no trace of her; wherefore I fell ill of grief and told my case to one of my kinsmen, who said to me, 'No harm shall befal thee: the days of spring are not yet past and the skies show sign of rain,[1] whereupon she will go forth, and I will go out with thee, and do thou thy will.' His words comforted my heart and I waited till Al-Akik ran with water, when I went forth with my friends and kinsmen and sat in the very same place where I first saw her. We had not been seated long before up came the women, like horses running for a wager; and I whispered to a girl of my kindred, 'Say to yonder damsel—'Quoth this man to thee, He did well who spoke this couplet,

'She shot my heart with shaft, then turned on heel * And flying dealt fresh wound and scarring wheal.'

So she went to her and repeated my words, to which she replied saying, 'Tell him that he said well who answered in this couplet,

'The like of whatso feelest thou we feel; * Patience! perchance swift cure our hearts shall heal.'

I refrained from further speech for fear of scandal and rose to go away. She rose at my rising, and I followed and she looked back at me, till she saw I had noted her abode. Then she began to come to me and I to go to her, so that we foregathered and met often, till the case was noised abroad and grew notorious and her sire came to know of it. However, I ceased not to meet her most assiduously and complained of my condition to my father, who assembled our kindred and repaired to ask her in marriage for me, of her sire, who cried, 'Had this been proposed to me before he gave her a bad name by his assignations, I would have consented; but now the thing is notorious and I am loath to verify the saying of the

[1] Those who live in the wet climates of the Northern temperates can hardly understand the delight of a shower in rainless lands, like Arabia and Nubia. In Sind we used to strip and stand in the downfall and raise faces sky-wards to get the full benefit of the douche. In Southern Persia food is hastily cooked at such times, wine strained, Kaliuns made ready and horses saddled for a ride to the nearest gardens and a happy drinking-bout under the cypresses. If a man refused, his friends would say of him, "See how he turns his back upon the blessing of Allah!" (like an ass which presents its tail to the weather).

folk.'" Then (continued Ibrahim) I repeated the air to him and he went away, after having acquainted me with his abode, and we became friends. Now I was devoted to the Barmecides; so next time Ja'afar bin Yahya sat to give audience, I attended, as was my wont, and sang to him the young man's verses. They pleased him and he drank some cups of wine and said, "Fie upon thee! whose song is this?" So I told him the young man's tale and he bade me ride over to him and give him assurances of the winning of his wish. Accordingly I fetched him to Ja'afar who asked him to repeat his story. He did so and Ja'afar said, "Thou art now under my protection: trust me to marry thee to her." So his heart was comforted and he abode with us. When the morning morrowed Ja'afar mounted and went in to Al-Rashid, to whom he related the story. The Caliph was pleased with it and sending for the young man and myself, commanded me to repeat the air and drank thereto. Then he wrote to the Governor of Al-Hijaz, bidding him despatch the girl's father and his household in honourable fashion to his presence and spare no expense for their outfit. So, in a little while, they came and the Caliph, sending for the man, commanded him to marry his daughter to her lover; after which he gave him an hundred thousand dinars, and the father went back to his folk. As for the young man, he abode one of Ja'afar's cup-companions till there happened what happened;[1] whereupon he returned with his household to Al-Medinah; may Almighty Allah have mercy upon their souls one and all! And they also tell, O auspicious King, a tale of

AL-MALIK AL-NASIR AND HIS WAZIR.

THERE was given to Abú Ámir bin Marwán,[2] a boy of the Christians, than whom never fell eyes on a handsomer. Al-Nasir the conquering Soldan saw him and said to Abu Amir, who was his Wazir, "Whence cometh this boy?" Replied he, "From Allah;" whereupon the other, "Wilt thou terrify us with stars

[1] *i.e.* the destruction of the Barmecides.

[2] He was Wazir to the Great "Saladin" (Saláh al-Din = one conforming with the Faith): see vol. iv. 271, where Saladin is also entitled Al-Malik al-Nasir = the Conquering King. He was a Kurd and therefore fond of boys (like Virgil, Horace, etc.), but that perversion did not prevent his being one of the noblest of men. He lies in the Great Amawi Mosque of Damascus and I never visited a tomb with more reverence.

and make us prisoner with moons?" Abu Amir excused himself to him and preparing a present, sent it to him with the boy, to whom he said, "Be thou part of the gift: were it not of necessity, my soul had not consented to give thee away." And he wrote with him these two couplets,

"My lord, this full moon takes in Heaven of thee new birth; * Nor can deny we Heaven excelleth humble earth:
Thee with my soul I please and—oh! the pleasant case! * No man e'er saw I who to give his soul prefer'th."

The thing pleased Al-Nasir and he requited him with much treasure and the Minister became high in favour with him. After this, there was presented to the Wazir a slave-girl, one of the loveliest women in the world, and he feared lest this should come to the King's ears and he desire her, and the like should happen as with the boy. So he made up a present still costlier than the first and sent it with her to the King,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Six Hundred and Ninety-eighth Night,

She pursued, It hath reached me, O auspicious King, that the Wazir Abu Amir, when presented with the beautiful slave-girl, feared lest it come to the Conquering King's ears and that the like should happen as with the boy, so he made up a present still costlier than the first and sent it with her to his master, accompanying it with these couplets,

"My lord, this be the Sun, the Moon thou hadst before; * So the two greater lights now in thy Heaven unite:
Conjunction promising to me prosperity, * And Kausar-draught to thee and Eden's long delight.
Earth shows no charms, by Allah, ranking as their third, * Nor King who secondeth our Conquering King in might."

Wherefore his credit redoubled with Al-Nasir; but, after a while, one of his enemies maligned him to the King, alleging that there still lurked in him a hot lust for the boy and that he ceased not to desire him, whenever the cool northern breezes moved him, and to gnash his teeth for having given him away. Cried the King, "Wag not thou thy tongue at him, or I will shear off thy head." However, he wrote Abu Amir a letter, as from the boy, to the

following effect: "O my lord, thou knowest that thou wast all and one to me and that I never ceased from delight with thee. Albeit I am with the Sultan, yet would I choose rather solitude with thee, but that I fear the King's majesty: wherefore devise thou to demand me of him." This letter he sent to Abu Amir by a little foot-page, whom he enjoined to say, "This is from such an one: the King never speaketh to him." When the Wazir read the letter and heard the cheating message, he noted the poison-draught[1] and wrote on the back of the note these couplets,

"Shall man experience-lectured ever care * Fool-like to thrust his head in lion's lair?
I'm none of those whose wits to love succumb * Nor witless of the snares my foes prepare:
Wert thou my sprite, I'd give thee loyally; * Shall sprite, from body sundered, backwards fare?"

When Al-Nasir knew of this answer, he marvelled at the Wazir's quickness of wit and would never again lend ear to aught of insinuations against him. Then said he to him, "How didst thou escape falling into the net?" And he replied, "Because my reason is unentangled in the toils of passion." And they also tell a tale of

THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB THE CONEY-CATCHER.[2]

THERE lived in the time of Harun al-Rashid a man named Ahmad al-Danaf and another Hasan Shúmán[3] hight, the twain past-masters in fraud and feints, who had done rare things in their day; wherefore the Caliph invested them with caftans of honour and made them Captains of the Watch for Baghdad (Ahmad of the

[1] Arab. "Ahassa bi'l-Shurbah;" in our idiom "he smelt a rat."

[2] This and the next tale are omitted by Lane (iii. 254) on "account of its vulgarity, rendered more objectionable by indecent incidents." It has been honoured with a lithographed reprint at Cairo A.H. 1278 and the Bresl. Edit. ix. 193 calls it the "Tale of Ahmad al-Danaf with Dalílah."

[3] "Ahmad, the Distressing Sickness," or "Calamity;" Hasan the Pestilent and Dalílah the bawd. See vol. ii. 329, and vol. iv. 75.

right hand and Hasan of the left hand); and appointed to each of them a stipend of a thousand dinars a month and forty stalwart men to be at their bidding. Moreover to Calamity Ahmad was committed the watch of the district outside the walls. So Ahmad and Hasan went forth in company of the Emir Khalid, the Wali or Chief of Police, attended each by his forty followers on horse-back, and preceded by the Crier, crying aloud and saying, "By command of the Caliph! None is captain of the watch of the right hand but Ahmad al-Danaf and none is captain of the watch of the left hand but Hasan Shuman, and both are to be obeyed when they bid and are to be held in all honour and worship." Now there was in the city an old woman called Dalílah the Wily, who had a daughter by name Zaynab the Coney-catcher. They heard the proclamation made and Zaynab said to Dalilah, "See, O my mother, this fellow, Ahmad al-Danaf! He came hither from Cairo, a fugitive, and played the double-dealer in Baghdad, till he got into the Caliph's company and is now become captain of the right hand, whilst that mangy chap Hasan Shuman is captain of the left hand, and each hath a table spread morning and evening and a monthly wage of a thousand dinars; whereas we abide unemployed and neglected in this house, without estate and without honour, and have none to ask of us." Now Dalilah's husband had been town-captain of Baghdad with a monthly wage of one thousand dinars; but he died leaving two daughters, one married and with a son by name Ahmad al-Lakít[1] or Ahmad the Abortion; and the other called Zaynab, a spinster. And this Dalilah was a past mistress in all manner of craft and trickery and double dealing; she could wile the very dragon out of his den and Iblis himself might have learnt deceit of her. Her father[2] had also been governor of the carrier-pigeons to the Caliph with a solde of one thousand dinars a month. He used to rear the birds to carry letters and messages, wherefore in time of need each was dearer to the Caliph than one of his own sons. So Zaynab said to her mother, "Up and play off some feint and fraud that may haply make us notorious"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] A fœtus, a foundling, a contemptible fellow.

[2] In the Mac. Edit. "her husband": the end of the tale shows the error, *infra*, p. 171. The Bresl. Edit., x. 195, informs us that Dalilah was a "Faylasúfíyah"=philosopheress.

When it was the Six Hundred and Ninety-ninth Night.

She resumed, It hath reached me, O auspicious King, that Zaynab thus addressed her dam, "Up and play off some feint and fraud which may haply make us notorious in Baghdad, so perchance we shall win our father's stipend for ourselves." Replied the old trot, "As thy head liveth, O my daughter, I will play off higher-class rogueries in Baghdad than ever played Calamity Ahmad or Hasan the Pestilent." So saying, she rose and threw over her face the Lisám-veil and donned clothes such as the poorer Sufis wear, petticoat-trousers falling over her heels, and a gown of white wool with a broad girdle. She also took a pitcher[1] and filled it with water to the neck; after which she set three dinars in the mouth and stopped it up with a plug of palm-fibre. Then she threw round her shoulder, baldrick-wise, a rosary as big as a load of firewood, and taking in her hand a flag, made of parti-coloured rags, red and yellow and green, went out, crying, "Allah! Allah!" with tongue celebrating the praises of the Lord, whilst her heart galloped in the Devil's race-course, seeking how she might play some sharping trick upon town. She walked from street to street, till she came to an alley swept and watered and marble-paved, where she saw a vaulted gateway, with a threshold of alabaster, and a Moorish porter standing at the door, which was of sandal-wood plated with brass and furnished with a ring of silver for knocker. Now this house belonged to the Chief of the Caliph's Serjeant-ushers, a man of great wealth in fields, houses and allowances, called the Emir Hasan Sharr al-Tarík, or Evil of the Way, and therefor called because his blow forewent his word. He was married to a fair damsel, Khátún[2] hight, whom he loved and who had made him swear, on the night of his going in unto her, that he would take none other to wife over her nor lie abroad for a single night. And so things went on till one day, he went to the Divan and saw that each Emir had with him a son or two. Then he entered the Hammam-bath and looking at his face in the

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[1] Arab. "Ibrík" usually a ewer, a spout-pot, from the Pers. Ab-ríz = water-pourer: the old woman thus vaunted her ceremonial purity. The basin and ewer are called in poetry "the two rumourers," because they rattle when borne about.

[2] Khátún in Turk. is = a lady, a dame of high degree; at times, as here and elsewhere, it becomes a P. N.

mirror, noted that the white hairs in his beard overlay its black, and he said in himself, "Will not He who took thy sire bless thee with a son?" So he went in to his wife, in angry mood, and she said to him, "Good evening to thee"; but he replied, "Get thee out of my sight": from the day I saw thee I have seen naught of good." "How so?" quoth she. Quoth he, "On the night of my going in unto thee, thou madest me swear to take no other wife over thee, and this very day I have seen each Emir with a son and some with two. So I minded me of death[1]; and also that to me hath been vouchsafed neither son nor daughter and that whoso leaveth no male hath no memory. This, then, is the reason of my anger, for thou art barren; and knowing thee is like planing a rock." Cried she, "Allah's name upon thee. Indeed, I have worn out the mortars with beating wool and pounding drugs,[2] and I am not to blame; the barrenness is with thee, for that thou art a snub-nosed mule and thy sperm is weak and watery and impregnateth not neither getteth children." Said he, "When I return from my journey, I will take another wife;" and she, "My luck is with Allah!" Then he went out from her and both repented of the sharp words spoken each to other. Now as the Emir's wife looked forth of her lattice, as she were a Bride of the Hoards[3] for the jewellery upon her, behold, there stood Dalilah espying her and seeing her clad in costly clothes and ornaments, said to herself, "'Twould be a rare trick, O Dalilah, to entice yonder young lady from her husband's house and strip her of all her jewels and clothes and make off with the whole lot." So she took up her stand under the windows of the Emir's house, and fell to calling aloud upon Allah's name and saying, "Be present, O ye Walis, ye friends of the Lord!" Whereupon every woman in the street looked from her lattice and, seeing a matron clad, after Sufi fashion, in clothes of white wool, as she were a pavilion of light, said, "Allah bring us a blessing by the aidance of this pious old person, from whose face issueth light!" And Khatun, the wife of the Emir Hasan, burst into tears and said to

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[1] Arab. "Maut," a word mostly avoided in the Koran and by the Founder of Christianity.

[2] Arab. "Akákír," drugs, spices, simples which cannot be distinguished without study and practice. Hence the proverb (Burckhardt, 703), Is this an art of drugs?—difficult as the druggist's craft?

[3] *i.e.* Beautiful as the fairy damsels who guard enchanted treasures, such as that of Al-Shamardal (vol. vi. 221).

her handmaid, "Get thee down, O Makbúlah, and kiss the hand of Shaykh Abú Alí, the porter, and say to him, 'Let yonder Religious enter to my lady, so haply she may get a blessing of her.'" So she went down to the porter and kissing his hand, said to him, "My mistress telleth thee, 'Let yonder pious old woman come in to me, so may I get a blessing of her'; and belike her benediction may extend to us likewise."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundredth Night,

She said, It hath reached me, O auspicious King, that when the handmaid went down and said to the porter, "Suffer yonder Religious enter to my lady so haply she may get a blessing of her, and we too may be blessed, one and all," the gate-keeper went up to Dalilah and kissed her hand, but she forbade him, saying, "Away from me, lest my ablution be made null and void.[1] Thou, also, art of the attracted God-wards and kindly looked upon by Allah's Saints and under His especial guardianship. May He deliver thee from this servitude, O Abu Ali!" Now the Emir owed three months' wage to the porter who was straitened thereby, but knew not how to recover his due from his lord; so he said to the old woman, "O my mother, give me to drink from thy pitcher, so I may win a blessing through thee." She took the ewer from her shoulder and whirled it about in air, so that the plug flew out of its mouth and the three dinars fell to the ground. The porter saw them and picked them up, saying in his mind, "Glory to God! This old woman is one of the Saints that have hoards at their command! It hath been revealed to her of me that I am in want of money for daily expenses; so she hath conjured me these three dinars out of the air." Then said he to her, "Take, O my aunt, these three dinars which fell from thy pitcher;" and she replied, "Away with them from me! I am of the folk who occupy not themselves with the things of the world, no never! Take them and use them for thine own benefit, in lieu of those the Emir oweth thee." Quoth he, "Thanks to Allah

[1] *i.e.* by contact with a person in a state of ceremonial impurity; servants are not particular upon this point and "Salát mamlúkíyah" (Mameluke's prayers) means praying without ablution.

for succour! This is of the chapter of revelation!" Thereupon the maid accosted her and kissing her hand, carried her up to her mistress. She found the lady as she were a treasure, whose guardian talisman had been loosed; and Khatun bade her welcome and kissed her hand. Quoth she, "O my daughter, I come not to thee save for thy weal and by Allah's will." Then Khatun set food before her; but she said, "O my daughter, I eat naught except of the food of Paradise and I keep continual fast breaking it but five days in the year. But, O my child, I see thee chagrined and desire that thou tell me the cause of thy concern." "O my mother," replied Khatun, "I made my husband swear, on my wedding-night, that he would wive none but me, and he saw others with children and longed for them and said to me, 'Thou art a barren thing!' I answered, 'Thou art a mule which begetteth not'; so he left me in anger, saying, 'When I come back from my journey, I will take another wife,' for he hath villages and lands and large allowances, and if he begat children by another, they will possess the money and take the estates from me." Said Dalilah, "O my daughter, knowest thou not of my master, the Shaykh Abú al-Hamlát,[1] whom if any debtor visit, Allah quitteth him his debt, and if a barren woman, she conceiveth?" Khatun replied, "O my mother, since the day of my wedding I have not gone forth the house, no, not even to pay visits of condolence or congratulation." The old woman rejoined, "O my child, I will carry thee to him and do thou cast thy burden on him and make a vow to him: haply when thy husband shall return from his journey and lie with thee thou shalt conceive by him and bear a girl or a boy: but, be it female or male, it shall be a dervish of the Shaykh Abu al-Hamlat." Thereupon Khatun rose and arrayed herself in her richest raiment, and donning all her jewellery said, "Keep thou an eye on the house," to her maid, who replied, "I hear and obey, O my lady." Then she went down and the porter Abu Ali met her and asked her, "Whither away, O my lady?" "I go to visit the Shaykh Abu al-Hamlat;" answered she; and he, "Be a year's fast incumbent on me! Verily yon Religious is of Allah's saints and full of holiness, O my lady, and she hath hidden treasure at her command, for she gave me three dinars of red gold and divined my case, without my asking her, and knew that I was in want."

[1] *i.e.* Father of assaults, burdens or pregnancies; the last being here the meaning.

Then the old woman went out with the young lady Khatun, saying to her, "Inshallah, O my daughter, when thou hast visited the Shaykh Abu al-Hamlat, there shall betide thee solace of soul and by leave of Almighty Allah thou shalt conceive, and thy husband the Emir shall love thee by the blessing of the Shaykh and shall never again let thee hear a despiteful word." Quoth Khatun, "I will go with thee to visit him, O my mother!" But Dalilah said to herself, "Where shall I strip her and take her clothes and jewellery, with the folk coming and going?" Then she said to her, "O my daughter, walk thou behind me, within sight of me, for this thy mother is a woman sorely burdened; everyone who hath a burden casteth it on me and all who have pious offerings[1] to make give them to me and kiss my hand." So the young lady followed her at a distance, whilst her anklets tinkled and her hair-coins[2] clinked as she went, till they reached the bazar of the merchants. Presently, they came to the shop of a young merchant, by name Sídí Hasan who was very handsome[3] and had no hair on his face. He saw the lady approaching and fell to casting stolen glances at her, which when the old woman saw, she beckoned to her and said, "Sit down in this shop, till I return to thee." Khatun obeyed her and sat down in the shop-front of the young merchant, who cast at her one glance of eyes that cost him a thousand sighs. Then the old woman accosted him and saluted him, saying, "Tell me, is not thy name Sidi Hasan, son of the merchant Mohsin?" He replied, "Yes, who told thee my name?" Quoth she, "Folk of good repute direct me to thee. Know that this young lady is my daughter and her father was a merchant, who died and left her much money. She is come of marriageable age and the wise say, 'Offer thy daughter in marriage and not thy son'; and all her life she hath not come forth the house till this day. Now a divine warning and a command given in secret bid me wed her to thee; so, if thou art poor, I will give thee capital and will open for thee instead of one shop two shops." Thereupon quoth the young merchant to himself, "I asked Allah for a bride, and

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[1] Ex votos and so forth.

[2] Arab. "Iksah," plaits, braids, also the little gold coins and other ornaments worn in the hair, now mostly by the middle and lower classes. Low Europeans sometimes take advantage of the native prostitutes by detaching these valuables, a form of "bilking" peculiar to the Nile-Valley.

[3] In Bresl. Edit. Malíh Kawí (pron. 'Awi), a Cairene vulgarism.

He hath given me three things, to wit, coin, clothing, and coynte." Then he continued to the old trot, "O my mother, that whereto thou directest me is well; but this long while my mother saith to me, 'I wish to marry thee,' but I object replying, 'I will not marry except on the sight of my own eyes.'" Said Dalilah, "Rise and follow my steps, and I will show her to thee, naked."[1] So he rose and took a thousand dinars, saying in himself, "Haply we may need to buy somewhat"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and First Night,

She continued, It hath reached me, O auspicious King, that the old woman said to Hasan, son of Mohsin the merchant, "Rise up and follow me, and I will show her naked to thee." So he rose and took with him a thousand dinars, saying in himself, "Haply we may need to buy somewhat or pay the fees for drawing up the marriage contract." The old woman bade him walk behind the young lady at a distance but within shot of sight and said to herself, "Where wilt thou carry the young lady and the merchant that thou mayest strip them both whilst his shop is still shut?" Then she walked on and Khatun after her, followed by the young merchant, till she came to a dyery, kept by a master dyer, by name Hajj Mohammed, a man of ill-repute; like the colocasia[2] seller's knife cutting male and female, and loving to eat both figs and pomegranates.[3] He heard the tinkle of the ankle rings and, raising his head, saw the lady and the young man. Presently the old woman came up to him and, after salaming to him and sitting down opposite him, asked him, "Art thou not Hajj Mohammed the dyer?" He answered, "Yes, I am he: what dost thou want?" Quoth she, "Verily, folks of fair repute have directed me to thee. Look at yonder handsome girl, my daughter, and that comely beardless youth, my son; I brought them both up and spent much money on both of them. Now, thou must know that I have a big old ruinous house which I have

[1] Meaning without veil or upper clothing.

[2] Arab. "Kallakás" the edible African arum before explained. This Colocasia is supposed to bear, unlike the palm, male and female flowers in one spathe.

[3] See vol. iii. 302. The figs refer to the anus and the pomegranates, like the sycomore, to the female parts. Me nec fæmina nec puer, &c., says Horace in pensive mood.

shored up with wood, and the builder saith to me, 'Go and live in some other place, lest belike it fall upon thee; and when this is repaired return hither.' So I went forth to seek me a lodging, and people of worth directed me to thee, and I wish to lodge my son and daughter with thee." Quoth the dyer in his mind, "Verily, here is fresh butter upon cake come to thee." But he said to the old woman, " 'Tis true I have a house and saloon and upper floor; but I cannot spare any part thereof, for I want it all for guests and for the indigo-growers my clients." She replied, "O my son, 'twill be only for a month or two at the most, till our house be repaired, and we are strange folk. Let the guest-chamber be shared between us and thee, and by thy life, O my son, an thou desire that thy guests be ours, we will welcome them and eat with them and sleep with them." Then he gave her the keys, one big and one small and one crooked, saying to her, "The big key is that of the house, the crooked one that of the saloon and the little one that of the upper floor." So Dalilah took the keys and fared on, followed by the lady who forwent the young merchant, till she came to the lane wherein was the house. She opened the door and entered, introducing the damsel to whom said she, "O my daughter, this (pointing to the saloon) is the lodging of the Shaykh Abu al-Hamlat; but go thou into the upper floor and loose thy outer veil and wait till I come to thee." So she went up and sat down. Presently appeared the young merchant, whom Dalilah carried into the saloon, saying, "Sit down, whilst I fetch my daughter and show her to thee." So he sat down and the old trot went up to Khatun who said to her, "I wish to visit the Shaykh, before the folk come." Replied the beldame, " O my daughter, we fear for thee." Asked Khatun, "Why so?" and Dalilah answered, "Because here is a son of mine, a natural who knoweth not summer from winter, but goeth ever naked. He is the Shaykh's deputy and, if he saw a girl like thee come to visit his chief, he would snatch her earrings and tear her ears and rend her silken robes.[1] So do thou doff thy jewellery and clothes and I will keep them for thee, till thou hast made thy pious visitation." Accordingly the damsel did off her outer dress and jewels and gave them to the old woman, who said, "I will lay them for thee

[1] It is in accordance to custom that the Shaykh be attended by a half-witted fanatic who would be made furious by seeing gold and silks in the reverend presence so coyly curtained.

on the Shaykh's curtain, that a blessing may betide thee." Then she went out, leaving the lady in her shift and petticoat-trousers, and hid the clothes and jewels in a place on the staircase; after which she betook herself to the young merchant, whom she found impatiently awaiting the girl, and he cried, "Where is thy daughter, that I may see her?" But she smote palm on breast and he said, "What aileth thee?" Quoth she, "Would there were no such thing as the ill neighbour and the envious! They saw thee enter the house with me and asked me of thee; and I said, 'This is a bridegroom I have found for my daughter.' So they envied me on thine account and said to my girl, 'Is thy mother tired of keeping thee, that she marrieth thee to a leper?' Thereupon I swore to her that she should not see thee save naked." Quoth he, "I take refuge with Allah from the envious," and baring his fore-arm, showed her that it was like silver. Said she, "Have no fear; thou shalt see her naked, even as she shall see thee naked;" and he said, "Let her come and look at me." Then he put off his pelisse and sables and his girdle and dagger and the rest of his raiment, except his shirt and bag-trousers, and would have laid the purse of a thousand dinars with them, but Dalilah cried, "Give them to me, that I may take care of them." So she took them and fetching the girl's clothes and jewellery shouldered the whole and locking the door upon them went her ways.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that when the old woman had taken the property of the young merchant and the damsel and wended her ways, having locked the door upon them, she deposited her spoils with a druggist of her acquaintance and returned to the dyer, whom she found sitting, awaiting her. Quoth he, "Inshallah, the house pleaseth thee?"; and quoth she, "There is a blessing in it; and I go now to fetch porters to carry hither our goods and furniture. But my children would have me bring them a *panade* with meat; so do thou take this dinar and buy the dish and go and eat the morning meal with them." Asked the dyer, "Who shall guard the dyery meanwhile and the people's goods that be therein?"; and the old woman answered, "Thy lad!" "So be it," rejoined he, and taking a dish and cover, went

out to do her bidding. So far concerning the dyer who will again be mentioned in the tale; but as regards the old woman, she fetched the clothes and jewels she had left with the druggist and going back to the dyery, said to the lad, "Run after thy master, and I will not stir hence till you both return." "To hear is to obey," answered he and went away, while she began to collect all the customers' goods. Presently, there came up an ass-driver, a scavenger, who had been out of work for a week and who was an Hashísh-eater to boot; and she called him, saying, "Hither, O donkey-boy!" So he came to her and she asked, "Knowest thou my son the dyer?"; whereto he answered, "Yes, I know him." Then she said, "The poor fellow is insolvent and loaded with debts, and as often as he is put in prison, I set him free. Now we wish to see him declared bankrupt and I am going to return the goods to their owners; so do thou lend me thine ass to carry the load and receive this dinar to its hire. When I am gone, take the handsaw and empty out the vats and jars and break them, so that if there come an officer from the Kází's court, he may find nothing in the dyery." Quoth he, "I owe the Hajj a kindness and will do something for Allah's love." So she laid the things on the ass and, the Protector protecting her, made for her own house; so that she arrived there in safety and went in to her daughter Zaynab, who said to her, "O my mother, my heart hath been with thee! What hast thou done by way of roguery?" Dalilah replied, "I have played off four tricks on four wights; the wife of the Serjeant-usher, a young merchant, a dyer and an ass-driver, and have brought thee all their spoil on the donkey-boy's beast." Cried Zaynab, "O my mother, thou wilt never more be able to go about the town, for fear of the Serjeant-usher, whose wife's raiment and jewellery thou hast taken, and the merchant whom thou hast stripped naked, and the dyer whose customers' goods thou hast stolen and the owner of the ass." Rejoined the old woman, "Pooh, my girl! I reck not of them, save the donkey-boy, who knoweth me." Meanwhile the dyer bought the meat-panade and set out for the house, followed by his servant with the food on head. On his way thither, he passed his shop, where he found the donkey-boy breaking the vats and jars and saw that there was neither stuff nor liquor left in them and that the dyery was in ruins. So he said to him, "Hold thy hand, O ass-driver;" and the donkey-boy desisted and cried, "Praised be Allah for thy safety, O master! Verily my heart was with thee." "Why so?"

"Thou art become bankrupt and they have filed a docket of thine insolvency." "Who told thee this?" "Thy mother told me, and bade me break the jars and empty the vats, that the Kazi's officers might find nothing in the shop, if they should come." "Allah confound the far One!"[1] cried the dyer; "My mother died long ago." And he beat his breast, exclaiming, "Alas, for the loss of my goods and those of the folk!" The donkey-boy also wept and ejaculated, "Alas, for the loss of my ass!"; and he said to the dyer, "Give me back my beast which thy mother stole from me." The dyer laid hold of him by the throat and fell to buffeting him, saying, "Bring me the old woman;" whilst the other buffeted him in return saying, "Give me back my beast." So they beat and cursed each other, till the folk collected around them—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Third Night.

She resumed, It hath reached me, O auspicious King, that the dyer caught hold of the donkey-boy and the donkey-boy caught hold of the dyer and they beat and cursed each other till the folk collected round them and one of them asked, "What is the matter, O Master Mohammed?" The ass-driver answered, "I will tell thee the tale," and related to them his story, saying, "I deemed I was doing the dyer a good turn; but, when he saw me he beat his breast and said, 'My mother is dead.' And now, I for one require my ass of him, it being he who hath put this trick on me, that he might make me lose my beast." Then said the folk to the dyer, "O Master Mohammed, dost thou know this matron, that thou didst entrust her with the dyery and all therein?" And he replied, "I know her not; but she took lodgings with me to-day, she and her son and daughter." Quoth one, "In my judgment, the dyer is bound to indemnify the ass-driver." Quoth another, "Why so?" "Because," replied the first, "he trusted not the old woman nor gave her his ass save only because he saw that the dyer had entrusted her with the dyery and its contents." And a third said, "O master, since thou hast lodged her with thee, it behoveth thee to get the man back his ass." Then they made for

[1] In English, "God damn everything an inch high!"

the house, and the tale will come round to them again. Meanwhile, the young merchant remained awaiting the old woman's coming with her daughter, but she came not nor did her daughter; whilst the young lady in like manner sat expecting her return with leave from her son, the God-attended one, the Shaykh's deputy, to go in to the holy presence. So weary of waiting, she rose to visit the Shaykh by herself and went down into the saloon, where she found the young merchant, who said to her, "Come hither! where is thy mother, who brought me to marry thee?" She replied, "My mother is dead, art thou the old woman's son, the ecstatic, the deputy of the Shaykh Abu al-Hamlat?" Quoth he, "The swindling old trot is no mother of mine; she hath cheated me and taken my clothes and a thousand dinars." Quoth Khatun, "And me also hath she swindled for she brought me to see the Shaykh Abu al-Hamlat and in lieu of so doing she hath stripped me." Thereupon he, "I look to thee to make good my clothes and my thousand dinars;" and she, "I look to thee to make good my clothes and jewellery." And, behold, at this moment in came the dyer and seeing them both stripped of their raiment, said to them, "Tell me where your mother is." So the young lady related all that had befallen her and the young merchant related all that had betided him, and the Master-dyer exclaimed, "Alas, for the loss of my goods and those of the folk!"; and the ass-driver ejaculated, "Alas, for my ass! Give me, O dyer, my ass!" Then said the dyer, "This old woman is a sharper. Come forth, that I may lock the door." Quoth the young merchant, " 'Twere a disgrace to thee that we should enter thy house dressed and go forth from it undressed." So the dyer clad him and the damsel and sent her back to her house where we shall find her after the return of her husband. Then he shut the dyery and said to the young merchant, "Come, let us go and search for the old woman and hand her over to the Wali,[1] the Chief of Police." So they and the ass-man repaired to the house of the master of police and made their complaint to him. Quoth

[1] Burckhardt notes that the Wali, or chief police officer at Cairo, was exclusively termed Al-Aghá and quotes the proverb (No. 156) "One night the whore repented and cried:—What! no Wali (Al-Aghá) to lay whores by the heels?" Some of these Egyptian by-words are most amusing and characteristic; but they require literal translation, not the timid touch of the last generation. I am preparing, for the use of my friend, Bernard Quaritch, a bonâ fide version which awaits only the promised volume of Herr Landberg.

he, "O folk, what want ye?" and when they told him he rejoined, "How many old women are there not in the town! Go ye and seek for her and lay hands on her and bring her to me, and I will torture her for you and make her confess." So they sought for her all round the town; and an account of them will presently be given.[1] As for old Dalilah the Wily, she said, "I have a mind to play off another trick," to her daughter who answered, "O my mother, I fear for thee;" but the beldam cried, "I am like the bean husks which fall, proof against fire and water." So she rose, and donning a slave-girl's dress of such as serve people of condition, went out to look for some one to defraud. Presently she came to a by-street, spread with carpets and lighted with hanging lamps, and heard a noise of singing-women and drumming of tambourines. Here she saw a handmaid bearing on her shoulder a boy, clad in trousers laced with silver and a little Abá-cloak of velvet, with a pearl embroidered Tarbush-cap on his head, and about his neck a collar of gold set with jewels. Now the house belonged to the Provost of the Merchants of Baghdad, and the boy was his son. He had a virgin daughter, to boot, who was promised in marriage, and it was her betrothal they were celebrating that day. There was with her mother a company of noble dames and singing-women, and whenever she went upstairs or down, the boy clung to her. So she called the slave-girl and said to her, "Take thy young master and play with him, till the company break up." Seeing this, Dalilah asked the handmaid, "What festivities are these in your mistress's house;" and was answered "She celebrates her daughter's betrothal this day, and she hath singing-women with her." Quoth the old woman to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that when the old trot said to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!" she began crying out, "O

[1] Lit. for "we leave them for the present": the formula is much used in this tale, showing another hand, author or copyist.

disgrace! O ill luck!" Then pulling out a brass token, resembling a dinar, she said to the maid, who was a simpleton, "Take this ducat and go in to thy mistress and say to her, 'Umm al-Khayr rejoiceth with thee and is beholden to thee for thy favours, and on the day of assembly she and her daughters will visit thee and handsel the tiring-women with the usual gifts.'" Said the girl, "O my mother, my young master here catcheth hold of his mamma, whenever he seeth her;" and she replied "Give him to me, whilst thou goest in and comest back." So she gave her the child and taking the token, went in; whereupon Dalilah made off with the boy to a by-lane, where she stripped him of his clothes and jewels, saying to herself, "O Dalilah, 'twould indeed be the finest of tricks, even as thou hast cheated the maid and taken the boy from her, so now to carry on the game and pawn him for a thousand dinars." So she repaired to the jewel-bazar, where she saw a Jew goldsmith seated with a cage full of jewellery before him, and said to herself, "'Twould be a rare trick to chouse this Jew fellow and get a thousand gold pieces worth of jewellery from him and leave the boy in pledge for it." Presently the Jew looked at them and seeing the boy with the old woman, knew him for the son of the Provost of the Merchants. Now the Israelite was a man of great wealth, but would envy his neighbour if he sold and himself did not sell; so espying Dalilah, he said to her, "What seekest thou, O my mistress?" She asked, "Art thou Master Azariah[1] the Jew?" having first enquired his name of others; and he answered, "Yes." Quoth she, "This boy's sister, daughter of the Shahbandar of the Merchants, is a promised bride, and to-day they celebrate her betrothal; and she hath need of jewellery. So give me two pair of gold ankle-rings, a brace of gold bracelets, and pearl ear-drops, with a girdle, a poignard and a seal-ring." He brought them out and she took of him a thousand dinars' worth of jewellery, saying, "I will take these ornaments on approval; and whatso pleaseth them, they will keep and I will bring thee the price and leave this boy with thee till then." He said, "Be it as thou wilt!" So she took the jewellery and made off to her own house, where her daughter asked her how the trick had sped. She told her how she had taken and stripped the Shahbandar's boy, and Zaynab said, "Thou wilt never be able to walk abroad again in the town." Meanwhile, the maid went in

[1] Arab. "Uzrah."

to her mistress and said to her, "O my lady, Umm al-Khayr saluteth thee and rejoiceth with thee and on assembly-day she will come, she and her daughters, and give the customary presents." Quoth her mistress, "Where is thy young master?" Quoth the slave-girl, "I left him with her lest he cling to thee, and she gave me this, as largesse for the singing-women." So the lady said to the chief of the singers, "Take thy money;" and she took it and found it a brass counter; whereupon the lady cried to the maid, "Get thee down, O whore, and look to thy young master." Accordingly, she went down and finding neither boy nor old woman, shrieked aloud and fell on her face. Their joy was changed into annoy, and behold, the Provost came in, when his wife told him all that had befallen and he went out in quest of the child, whilst the other merchants also fared forth and each sought his own road. Presently, the Shahbandar, who had looked everywhere, espied his son seated, naked, in the Jew's shop and said to the owner, "This is my son." "'Tis well," answered the Jew. So he took him up, without asking for his clothes, of the excess of his joy at finding him; but the Jew laid hold of him, saying, "Allah succour the Caliph against thee!"[1] The Provost asked, "What aileth thee, O Jew?"; and he answered, "Verily the old woman took of me a thousand dinars' worth of jewellery for thy daughter, and left this lad in pledge for the price; and I had not trusted her, but that she offered to leave the child whom I knew for thy son." Said the Provost, "My daughter needeth no jewellery, give me the boy's clothes." Thereupon the Jew shrieked out, "Come to my aid, O Moslems!" but at that moment up came the dyer and the ass-man and the young merchant, who were going about, seeking the old woman, and enquired the cause of their jangle. So they told them the case and they said, "This old woman is a cheat, who hath cheated us before you." Then they recounted to them how she had dealt with them, and the Provost said, "Since I have found my son, be his clothes his ransom! If I come upon the old woman, I will require them of her." And he carried the child home to his mother, who rejoiced in his safety. Then the Jew said to the three others, "Whither go ye?"; and they answered, "We go to look for her." Quoth the Jew, "Take me with you," presently adding, "Is there any one of you knoweth her?" The donkey-boy cried, "I know her;" and the Jew said,

[1] *i.e.* "Thou art unjust and violent enough to wrong even the Caliph!"

"If we all go forth together, we shall never catch her; for she will flee from us. Let each take a different road, and be our rendezvous at the shop of Hajj Mas'úd, the Moorish barber." They agreed to this and set off, each in a different direction. Presently, Dalilah sallied forth again to play her tricks and the ass-driver met her and knew her. So he caught hold of her and said to her, "Woe to thee! Hast thou been long at this trade?" She asked, "What aileth thee?"; and he answered, "Give me back my ass." Quoth she, "Cover what Allah covereth, O my son! Dost thou seek thine ass and the people's things?" Quoth he, "I want my ass; that's all;" and quoth she, "I saw that thou wast poor: so I deposited thine ass for thee with the Moorish barber. Stand off, whilst I speak him fair, that he may give thee the beast." So she went up to the Maghrabi and kissed his hand and shed tears. He asked her what ailed her and she said, "O my son, look at my boy who standeth yonder. He was ill and exposed himself to the air, which injured his intellect. He used to buy asses and now, if he stand he saith nothing but, My ass! if he sit he crieth, My ass! and if he walk he crieth, My ass! Now I have been told by a certain physician that his mind is disordered and that nothing will cure him but drawing two of his grinders and cauterising him twice on either temple. So do thou take this dinar and call him to thee, saying, 'Thine ass is with me.'" Said the barber, "May I fast for a year, if I do not give him his ass in his fist!" Now he had with him two journeymen, so he said to one of them, "Go, heat the irons." Then the old woman went her way and the barber called to the donkey-boy,[1] saying, "Thine ass is with me, good fellow! come and take him, and as thou livest, I will give him into thy palm." So he came to him and the barber carried him into a dark room, where he knocked him down and the journeymen bound him hand and foot. Then the Maghrabi arose and pulled out two of his grinders and fired him on either temple; after which he let him go, and he rose and said, "O Moor, why hast thou used me with this usage?" Quoth the barber, "Thy mother told me that thou hadst taken cold whilst ill, and hadst lost thy reason, so that, whether sitting or standing or walking, thou wouldst say nothing but My ass! So here is thine ass in thy fist." Said the other, "Allah requite thee for pulling out my teeth." Then the barber told him all that the old

[1] I may note that a "donkey-boy" like our "post-boy" can be of any age in Egypt.

woman had related and he exclaimed, "Allah torment her!"; and the twain left the shop and went out, disputing. When the barber returned, he found his booth empty, for, whilst he was absent, the old woman had taken all that was therein and made off with it to her daughter, whom she acquainted with all that had befallen and all she had done. The barber, seeing his place plundered, caught hold of the donkey-boy and said to him, "Bring me thy mother." But he answered, saying, "She is not my mother; she is a sharper who hath cozened much people and stolen my ass." And lo! at this moment up came the dyer and the Jew and the young merchant, and seeing the Moorish barber holding on to the ass-driver who was fired on both temples, they said to him, "What hath befallen thee, O donkey-boy?" So he told them all that had betided him and the barber did the like; and the others in turn related to the Moor the tricks the old woman had played them. Then he shut up his shop and went with them to the office of the Police-master to whom they said, "We look to thee for our case and our coin."[1] Quoth the Wali, "And how many old women are there not in Baghdad! Say me, doth any of you know her?" Quoth the ass-man, "I do; so give me ten of thine officers." He gave them half a score archers and they all five went out, followed by the sergeants, and patrolled the city, till they met the old woman, when they laid hands on her and carrying her to the house of the Chief of Police, stood waiting under his office windows till he should come forth. Presently, the warders fell asleep, for excess of watching with their chief, and old Dalilah feigned to follow their example, till the ass-man and his fellows slept likewise, when she stole away from them and, going in to the Wali's Harim, kissed the hand of the mistress of the house and asked her "Where is the Chief of Police?" The lady answered, "He is asleep; what wouldst thou with him?" Quoth Dalilah, "My husband is a merchant of chattels and gave me five Mamelukes to sell, whilst he went on a journey. The Master of Police met me and bought them of me for a thousand dinars and two hundred for myself, saying, 'Bring them to my house.' So I have brought them."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] They could legally demand to be recouped but the chief would have found some pretext to put off payment. Such at least is the legal process of these days.

When it was the Seven Hundred and Fifth Night.

She continued, It hath reached me, O auspicious King, that the old woman, entering the Harim of the Police-Master, said to his wife, "Verily the Wali bought of me five slaves for one thousand ducats and two hundred for myself, saying, 'Bring them to my quarters.' So I have brought them." Hearing the old woman's story she believed it and asked her, "Where are the slaves?" Dalilah replied, "O my lady, they are asleep under the palace window"; whereupon the dame looked out and seeing the Moorish barber clad in a Mameluke habit and the young merchant as he were a drunken Mameluke[1] and the Jew and the dyer and the ass-driver as they were shaven Mamelukes, said in herself, "Each of these white slaves is worth more than a thousand dinars." So she opened her chest and gave the old woman the thousand ducats, saying, "Fare thee forth now and come back anon; when my husband waketh, I will get thee the other two hundred dinars from him." Answered the old woman, "O my lady, an hundred of them are thine, under the sherbert-gugglet whereof thou drinkest,[2] and the other hundred do thou keep for me against I come back," presently adding, "Now let me out by the private door." So she let her out, and the Protector protected her and she made her way home to her daughter, to whom she related how she had gotten a thousand gold pieces and sold her five pursuers into slavery, ending with, "O my daughter, the one who troubleth me most is the ass-driver, for he knoweth me." Said Zaynab, "O my mother, abide quiet awhile and let what thou hast done suffice thee, for the crock shall not always escape the shock." When the Chief of Police awoke, his wife said to him, "I give thee joy of the five slaves thou hast bought of the old woman." Asked he, "What slaves?" And she answered, "Why dost thou deny it to me? Allah willing, they shall become like thee people of condition." Quoth he, "As my head liveth, I have bought no slaves! Who saith this?" Quoth she, "The old woman, the brokeress, from

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[1] *i.e.* drunk with the excess of his beauty.

[2] A delicate way of offering a fee. When officers commanding regiments in India contracted for clothing the men, they found these douceurs under their dinner-napkins. All that is now changed; but I doubt the change being an improvement: the public is plundered by a "Board" instead of an individual.

whom thou boughtest them; and thou didst promise her a thousand dinars for them and two hundred for herself." Cried he, "Didst thou give her the money?" And she replied, "Yes; for I saw the slaves with my own eyes, and on each is a suit of clothes worth a thousand dinars; so I sent out to bid the sergeants have an eye to them." The Wali went out and, seeing the five plaintiffs, said to the officers, "Where are the five slaves we bought for a thousand dinars of the old woman?" Said they, "There are no slaves here; only these five men, who found the old woman, and seized her and brought her hither. We fell asleep, whilst waiting for thee, and she stole away and entered the Harim. Presently out came a maid and asked us, 'Are the five with you with whom the old woman came?'; and we answered, 'Yes.'" Cried the Master of Police, "By Allah, this is the biggest of swindles!"; and the five men said, "We look to thee for our goods." Quoth the Wali, "The old woman, your mistress, sold you to me for a thousand gold pieces." Quoth they, "That were not allowed of Allah; we are free-born men and may not be sold, and we appeal from thee to the Caliph." Rejoined the Master of Police, "None showed her the way to the house save you, and I will sell you to the galleys for two hundred dinars apiece." Just then, behold, up came the Emir Hasan Sharr al-Tarik who, on his return from his journey, had found his wife stripped of her clothes and jewellery and heard from her all that had passed; whereupon quoth he, "The Master of Police shall answer me this" and repairing to him, said, "Dost thou suffer old women to go round about the town and cozen folk of their goods? This is thy duty and I look to thee for my wife's property." Then said he to the five men, "What is the case with you?" So they told him their stories and he said, "Ye are wronged men," and turning to the Master of Police, asked him, "Why dost thou arrest them?" Answered he, "None brought the old wretch to my house save these five, so that she took a thousand dinars of my money and sold them to my women." Whereupon the five cried, "O Emir Hasan, be thou our advocate in this cause." Then said the Master of Police to the Emir, "Thy wife's goods are at my charge and I will be surety for the old woman. But which of you knoweth her?" They cried, "We all know her: send ten apparitors with us, and we will take her." So he gave them ten men, and the ass-driver said to them, "Follow me, for I should know her with blue

eyes."[1] Then they fared forth and lo! they meet old Dalilah coming out of a by-street: so they at once laid hands on her and brought her to the office of the Wali who asked her, "Where are the people's goods?" But she answered, saying, "I have neither gotten them nor seen them." Then he cried to the gaoler, "Take her with thee and clap her in gaol till the morning;" but he replied, "I will not take her nor will I imprison her lest she play a trick on me and I be answerable for her." So the Master of Police mounted and rode out with Dalilah and the rest to the bank of the Tigris, where he bade the lamp-lighter crucify her by her hair. He drew her up by the pulley and bound her on the cross; after which the Master of Police set ten men to guard her and went home. Presently, the night fell down and sleep overcame the watchmen. Now a certain Badawi had heard one man say to a friend, "Praise be to Allah for thy safe return! Where hast thou been all this time?" Replied the other, "In Baghdad where I broke my fast on honey-fritters."[2] Quoth the Badawi to himself, "Needs must I go to Baghdad and eat honey-fritters therein"; for in all his life he had never entered Baghdad nor seen fritters of the sort. So he mounted his stallion and rode on towards Baghdad, saying in his mind, " 'Tis a fine thing to eat honey-fritters! On the honour of an Arab, I will break my fast with honey-fritters and naught else!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixth Night.

She pursued, It hath reached me, O auspicious King, that the wild Arab mounted horse and made for Baghdad saying in his mind, " 'Tis a fine thing to eat honey-fritters! On the honour of an Arab I will break my fast with honey-fritters and naught else;" and he rode on till he came to the place where Dalilah was

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[1] This may mean, I should know her even were my eyes blue (or blind) with cataract and the Bresl. Edit. ix. 231, reads "Ayní"=my eye; or it may be, I should know her by her staring, glittering, hungry eyes, as opposed to the "Hawar" soft-black and languishing (Arab. Prov. i. 115, and ii. 848). The Prophet said "blue-eyed (women) are of good omen." And when one man reproached another saying "Thou art Azrak" (blue-eyed!) he retorted, "So is the falcon!" "Zurk-an" in Kor. xx. 102, is translated by Mr. Rodwell "leaden eyes." It ought to be blue-eyed, dim-sighted, purblind.

[2] Arab. "Zalábiyah bi-'Asal."

crucified and she heard him utter these words. So he went up to her and said to her, "What art thou?" Quoth she, "I throw myself on thy protection, O Shaykh of the Arabs!" and quoth he, "Allah indeed protect thee! But what is the cause of thy crucifixion?" Said she, "I have an enemy, an oilman, who frieth fritters, and I stopped to buy some of him, when I chanced to spit and my spittle fell on the fritters. So he complained of me to the Governor, who commanded to crucify me, saying, 'I adjudge that ye take ten pounds of honey-fritters and feed her therewith upon the cross. If she eat them, let her go, but if not, leave her hanging.' And my stomach will not brook sweet things." Cried the Badawi, "By the honour of the Arabs, I departed not the camp but that I might taste of honey-fritters! I will eat them for thee." Quoth she, "None may eat them, except he be hung up in my place." So he fell into the trap and unbound her; whereupon she bound him in her stead, after she had stripped him of his clothes and turband and put them on; then covering herself with his burnouse and mounting his horse, she rode to her house, where Zaynab asked her, "What meaneth this plight?"; and she answered, "They crucified me;" and told her all that had befallen her with the Badawi. This is how it fared with her; but as regards the watchmen, the first who woke roused his companions and they saw that the day had broken. So one of them raised his eyes and cried, "Dalilah." Replied the Badawi, "By Allah! I have not eaten all night. Have ye brought the honey-fritters?" All exclaimed, "This is a man and a Badawi," and one of them asked him, "O Badawi, where is Dalilah and who loosed her?" He answered, " 'Twas I; she shall not eat the honey-fritters against her will; for her soul abhorreth them." So they knew that the Arab was ignorant of her case, whom she had cozened, and said to one another, "Shall we flee or abide the accomplishment of that which Allah hath written for us?" As they were talking, up came the Chief of Police, with all the folk whom the old woman had cheated, and said to the guards, "Arise, loose Dalilah." Quoth the Badawi, "We have not eaten to-night. Hast thou brought the honey-fritters?" Whereupon the Wali raised his eyes to the cross and seeing the Badawi hung up in the stead of the old woman, said to the watchmen, "What is this?" "Pardon, O our lord!" "Tell me what hath happened." "We were weary with watching with thee on guard and said, 'Dalilah is crucified.' So we fell asleep, and when we awoke, we found the Badawi hung up in her

room; and we are at thy mercy." "O folk, Allah's pardon be upon you! She is indeed a clever cheat!" Then they unbound the Badawi, who laid hold of the Master of Police, saying, "Allah succour the Caliph against thee! I look to none but thee for my horse and clothes!" So the Wali questioned him and he told him what had passed between Dalilah and himself. The magistrate marvelled and asked him, "Why didst thou release her?"; and the Badawi answered, "I knew not that she was a felon." Then said the others, "O Chief of Police, we look to thee in the matter of our goods; for we delivered the old woman into thy hands and she was in thy guard; and we cite thee before the Divan of the Caliph." Now the Emir Hasan had gone up to the Divan, when in came the Wali with the Badawi and the five others, saying, "Verily, we are wronged men!" "Who hath wronged you?" asked the Caliph; so each came forward in turn and told his story, after which said the Master of Police, "O Commander of the Faithful, the old woman cheated me also and sold me these five men as slaves for a thousand dinars, albeit they are free-born." Quoth the Prince of True Believers, "I take upon myself all that you have lost"; adding to the Master of Police, "I charge thee with the old woman." But he shook his collar, saying, "O Commander of the Faithful, I will not answer for her; for, after I had hung her on the cross, she tricked this Badawi and, when he loosed her, she tied him up in her room and made off with his clothes and horse." Quoth the Caliph, "Whom but thee shall I charge with her?"; and quoth the Wali, "Charge Ahmad al-Danaf, for he hath a thousand dinars a month and one-and-forty followers, at a monthly wage of an hundred dinars each." So the Caliph said, "Harkye, Captain Ahmad!" "At thy service, O Commander of the Faithful," said he; and the Caliph cried, "I charge thee to bring the old woman before us." Replied Ahmad, "I will answer for her." Then the Caliph kept the Badawi and the five with him, ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Seventh Night,

She resumed, It hath reached me, O auspicious King, that when the Caliph said to Calamity Ahmad, "I charge thee to bring the old woman before us," he said, "I will answer for her, O Com-

mander of the Faithful!" Then the Caliph kept the Badawi and the five with him, whilst Ahmad and his men went down to their hall,[1] saying to one another, "How shall we lay hands on her, seeing that there are many old women in the town?" And quoth Ahmad to Hasan Shuman, "What counsellest thou?" Whereupon quoth one of them, by name Ali Kitf al-Jamal,[2] to Al-Danaf, "Of what dost thou take counsel with Hasan Shuman? Is the Pestilent one any great shakes?" Said Hasan, "O Ali, why dost thou disparage me? By the Most Great Name, I will not company with thee at this time!"; and he rose and went out in wrath. Then said Ahmad, "O my braves, let every sergeant take ten men, each to his own quarter and search for Dalilah." All did his bidding, Ali included, and they said, "Ere we disperse let us agree to rendezvous in the quarter Al-Kalkh." It was noised abroad in the city that Calamity Ahmad had undertaken to lay hands on Dalilah the Wily, and Zaynab said to her, "O my mother, an thou be indeed a trickstress, do thou befool Ahmad al-Danaf and his company." Answered Dalilah, "I fear none save Hasan Shuman;" and Zaynab said, "By the life of my browlock, I will assuredly get thee the clothes of all the one-and-forty." Then she dressed and veiled herself and going to a certain druggist, who had a saloon with two doors, salamed to him and gave him an ashrafí and said to him, "Take this gold piece as a douceur for thy saloon and let it to me till the end of the day." So he gave her the keys and she fetched carpets and so forth on the stolen ass and furnishing the place, set on each raised pavement a tray of meat and wine. Then she went out and stood at the door, with her face unveiled and behold, up came Ali Kitf al-Jamal and his men. She kissed his hand; and he fell in love with her, seeing her to be a handsome girl, and said to her, "What dost thou want?" Quoth she, "Art thou Captain Ahmad al-Danaf?"; and quoth he, "No, but I am of his company and my name is Ali Camel-shoulder." Asked she, "Whither fare you?"; and he answered, "We go about in quest of a sharkish old woman, who hath stolen folk's good, and we mean to lay hands on her. But who art thou and what is thy business?" She replied, "My father was a taverner at Mosul and he died and left me much money. So I came hither, for fear of the Dignities, and asked

[1] Arab. "Ká'ah," their mess-room, barracks.
[2] *i.e.* Camel shoulder-blade.

the people who would protect me, to which they replied, 'None but Ahmad al-Danaf.'" Said the men, "From this day forth, thou art under his protection"; and she replied, "Hearten me by eating a bit and drinking a sup of water."[1] They consented and entering, ate and drank till they were drunken, when she drugged them with Bhang and stripped them of their clothes and arms; and on like wise she did with the three other companions. Presently, Calamity Ahmad went out to look for Dalilah, but found her not, neither set eyes on any of his followers, and went on till he came to the door where Zaynab was standing. She kissed his hand and he looked on her and fell in love with her. Quoth she, "Art thou Captain Ahmad al-Danaf?"; and quoth he, "Yes: who art thou?" She replied, "I am a stranger from Mosul. My father was a vintner at that place and he died and left me much money wherewith I came to this city, for fear of the powers that be, and opened this tavern. The Master of Police hath imposed a tax on me, but it is my desire to put myself under thy protection and pay thee what the police would take of me, for thou hast the better right to it." Quoth he, "Do not pay him aught: thou shalt have my protection and welcome." Then quoth she, "Please to heal my heart and eat of my victual." So he entered and ate and drank wine, till he could not sit upright, when she drugged him and took his clothes and arms. Then she loaded her purchase on the Badawi's horse and the donkey-boy's ass and made off with it, after she had aroused Ali Kitf al-Jamal. Camel-shoulder awoke and found himself naked and saw Ahmad and his men drugged and stripped: so he revived them with the counter-drug and they awoke and found themselves naked. Quoth Calamity Ahmad, "O lads, what is this? We were going to catch her, and lo! this strumpet hath caught us! How Hasan Shuman will rejoice over us! But we will wait till it is dark and then go away." Meanwhile Pestilence Hasan said to the hall-keeper, "Where are the men?"; and as he asked, up they came naked; and he recited these two couplets[2],

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[1] So in the Brazil you are invited to drink a *copa d'agua* and find a splendid banquet. There is a smack of Chinese ceremony in this practice which lingers throughout southern Europe; but the less advanced society is, the more it is fettered by ceremony and "etiquette."

[2] The Bresl. edit. (ix. 239) prefers these lines:—

Some of us be hawks and some sparrow-hawks, *And vultures some which at carrion pike;
And maidens deem all alike we be * But, save in our turbands, we're not alike.

"Men in their purposes are much alike, * But in their issues difference comes to light:
Of men some wise are, others simple souls; * As of the stars some dull, some pearly bright."

Then he looked at them and asked, "Who hath played you this trick and made you naked?"; and they answered, "We went in quest of an old woman, and a pretty girl stripped us." Quoth Hasan, "She hath done right well." They asked, "Dost thou know her?"; and he answered, "Yes, I know her and the old trot too." Quoth they, "What shall we say to the Caliph?"; and quoth he, "O Danaf, do thou shake thy collar before him, and he will say, 'Who is answerable for her'; and if he ask why thou hast not caught her; say thou, 'We know her not; but charge Hasan Shuman with her.' And if he give her into my charge, I will lay hands on her." So they slept that night and on the morrow they went up to the Caliph's Divan and kissed ground before him. Quoth he, "Where is the old woman, O Captain Ahmad?" But he shook his collar. The Caliph asked him why he did so, and he answered, "I know her not; but do thou charge Hasan Shuman to lay hands on her, for he knoweth her and her daughter also." Then Hasan interceded for her with the Caliph, saying, "Indeed, she hath not played off these tricks, because she coveted the folk's stuff, but to show her cleverness and that of her daughter, to the intent that thou shouldst continue her husband's stipend to her and that of her father to her daughter. So an thou wilt spare her life I will fetch her to thee." Cried the Caliph, "By the life of my ancestors, if she restore the people's goods, I will pardon her on thine intercession!" And said the Pestilence, "Give me a pledge, O Prince of True Believers!" Whereupon Al-Rashid gave him the kerchief of pardon. So Hasan repaired to Dalilah's house and called to her. Her daughter Zaynab answered him and he asked her, "Where is thy mother?" "Upstairs," she answered; and he said, "Bid her take the people's goods and come with me to the presence of the Caliph; for I have brought her the kerchief of pardon, and if she will not come with a good grace, let her blame only herself." So Dalilah came down and tying the kerchief about her neck gave him the people's goods on the donkey-boy's ass and the Badawi's horse. Quoth he, "There remain the clothes of my Chief and his men"; and quoth she, "By the Most Great Name, 'twas not I who stripped them!" Rejoined Hasan, "Thou sayst sooth, it was thy daughter

Zaynab's doing, and this was a good turn she did thee." Then he carried her to the Divan and laying the people's goods and stuff before the Caliph, set the old trot in his presence. As soon as he saw her, he bade throw her down on the carpet of blood, whereat she cried, "I cast myself on thy protection, O Shuman!" So he rose and kissing the Caliph's hands, said, "Pardon, O Commander of the Faithful! Indeed, thou gavest me the kerchief of pardon." Said the Prince of True Believers, "I pardon her for thy sake: come hither, O old woman; what is thy name?" "My name is Wily Dalilah," answered she, and the Caliph said, "Thou art indeed crafty and full of guile." Whence she was dubbed Dalilah the Wily One. Then quoth he, "Why hast thou played all these tricks on the folk and wearied our hearts?" and quoth she, "I did it not of lust for their goods, but because I had heard of the tricks which Ahmad al-Danaf and Hasan Shuman played in Baghdad and said to myself, 'I too will do the like.' And now I have returned the folk their goods." But the ass-driver rose and said, "I invoke Allah's law[1] between me and her; for it sufficed her not to take my ass, but she must needs egg on the Moorish barber to tear out my eye-teeth and fire me on both temples."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the donkey-boy rose and cried out, "I invoke Allah's law between me and her; for it sufficed her not to take my ass, but she must needs egg on the barber to tear out my eye-teeth and fire me on both temples;" thereupon the Caliph bade give him an hundred dinars and ordered the dyer the like, saying, "Go; set up thy dyery again." So they called down blessings on his head and went away. The Badawi also took his clothes and horse and departed, saying, "'Tis henceforth unlawful and forbidden me to enter Baghdad and eat honey-fritters." And the others took their goods and went away. Then said the Caliph, "Ask a boon of

[1] Arab. Shar a = holy law; here it especially applies to Al-Kisás = *lex talionis*, which would order her eye-tooth to be torn out.

me, O Dalilah!"; and she said, "Verily, my father was governor of the carrier-pigeons to thee and I know how to rear the birds; and my husband was town-captain of Baghdad. Now I wish to have the reversion of my husband and my daughter wisheth to have that of her father." The Caliph granted both their requests and she said, "I ask of thee that I may be portress of thy Khan." Now he had built a Khan of three stories, for the merchants to lodge in, and had assigned to its service forty slaves and also forty dogs he had brought from the King of the Sulaymániyah,[1] when he deposed him; and there was in the Khan a cook-slave, who cooked for the chattels and fed the hounds for which he let make collars. Said the Caliph, "O Dalilah, I will write thee a patent of guardianship of the Khan, and if aught be lost therefrom, thou shalt be answerable for it." "'Tis well," replied she; "but do thou lodge my daughter in the pavilion over the door of the Khan, for it hath terraced roofs, and carrier-pigeons may not be reared to advantage save in an open space." The Caliph granted her this also and she and her daughter removed to the pavilion in question, where Zaynab hung up the one-and-forty dresses of Calamity Ahmad and his company. Moreover, they delivered to Dalilah the forty pigeons which carried the royal messages, and the Caliph appointed the Wily One mistress over the forty slaves and charged them to obey her. She made the place of her sitting behind the door of the Khan, and every day she used to go up to the Caliph's Divan, lest he should need to send a message by pigeon-post and stay there till eventide whilst the forty slaves stood on guard at the Khan; and when darkness came on they loosed the forty dogs that they might keep watch over the place by night. Such were the doings of Dalilah the Wily One in Baghdad and much like them were

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[1] *i.e.*, of the Afghans. Sulaymáni is the Egypt and Hijazi term for an Afghan and the proverb says "Sulaymáni harámi"—the Afghan is a villainous man. See Pilgrimage i. 59, which gives them a better character. The Bresl. Edit. simply says, "King Sulaymán."

THE ADVENTURES OF MERCURY ALI OF CAIRO.[1]

Now as regards the works of Mercury 'Alí; there lived once at Cairo,[2] in the days of Saláh the Egyptian, who was Chief of the Cairo Police and had forty men under him, a sharper named Ali, for whom the Master of Police used to set snares and think that he had fallen therein; but, when they sought for him, they found that he had fled like zaybak, or quicksilver, wherefore they dubbed him Ali Zaybak or Mercury Ali of Cairo. Now one day, as he sat with his men in his hall, his heart became heavy within him and his breast was straitened. The hall-keeper saw him sitting with frowning face and said to him, "What aileth thee, O my Chief? If thy breast be straitened take a turn in the streets of Cairo, for assuredly walking in her markets will do away with thy irk." So he rose up and went out and threaded the streets awhile, but only increased in cark and care. Presently, he came to a wine-shop and said to himself, "I will go in and drink myself drunken." So he entered and seeing seven rows of people in the shop, said, "Harkye, taverner! I will not sit except by myself." Accordingly, the vintner placed him in a chamber alone and set strong pure wine before him whereof he drank till he lost his senses. Then he sallied forth again and walked till he came to the road called Red, whilst the people left the street clear before him, out of fear of him. Presently, he turned and saw a water-carrier trudging along, with his skin and gugglet, crying out and saying, "O exchange! There is no drink but what raisins make, there is no love-delight but what of the lover we take and none sitteth in the place of honour save the sensible freke[3]!" So he said to him, "Here, give me to drink!" The water-carrier looked at him and gave him the gugglet which he took and gazing into it, shook it up and lastly poured it out on the ground.

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[1] This is a sequel to the Story of Dalilah and both are highly relished by Arabs. The Bresl. Edit. ix. 245, runs both into one.

[2] Arab. "Misr" (Masr), the Capital, says Savary, applied alternately to Memphis, Fostat and Grand Cairo each of which had a Jízah (pron. Gízah), skirt, angle, outlying suburb.

[3] For the curious street-cries of old Cairo see Lane (M. E. chapt. xiv.) and my Pilgrimage (i. 120): here the rhymes are of Zabíb (raisins), habíb (lover) and labíb (man of sense).

Asked the water-carrier, "Why dost thou not drink?"; and he answered, saying, "Give me to drink." So the man filled the cup a second time and he took it and shook it and emptied it on the ground; and thus he did a third time. Quoth the water-carrier, "An thou wilt not drink, I will be off." And Ali said, "Give me to drink." So he filled the cup a fourth time and gave it to him; and he drank and gave the man a dinar. The water-carrier looked at him with disdain and said, belittling him, "Good luck to thee! Good luck to thee, my lad! Little folk are one thing and great folk another!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Ninth Night.

She continued, It hath reached me, O auspicious King, that the water-carrier receiving the dinar, looked at the giver with disdain and said, "Good luck to thee! Good luck to thee! Little folk are one thing and great folk another." Now when Mercury Ali heard this, he caught hold of the man's gaberdine and drawing on him a poignard of price, such an one as that whereof the poet speaketh in these two couplets,

"Watered steel-blade, the world perfection calls, * Drunk with the viper poison foes appals,
Cuts lively, burns the blood whene'er it falls; * And picks up gems from pave of marble halls;"[1]

cried to him, "O Shaykh, speak reasonably to me! Thy water-skin is worth if dear three dirhams, and the gugglets I emptied on the ground held a pint or so of water." Replied the water-carrier "'Tis well," and Ali rejoined, "I gave thee a golden ducat: why, then dost thou belittle me? Say me, hast thou ever seen any more valiant than I or more generous than I?" Answered the water-carrier; "I have indeed, seen one more valiant than thou and eke more generous than thou; for, never, since women bare

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[1] The Mac. and Bul. Edits. give two silly couplets of moral advice:—

Strike with thy stubborn steel, and never fear * Aught save the Godhead of Allmighty Might;
And shun ill practices and never show * Through life but generous gifts to human sight.

The above is from the Bresl. Edit. ix. 247.

children, was there on earth's face a brave man who was not generous." Quoth Ali, "And who is he thou deemest braver and more generous than I?" Quoth the other, "Thou must know that I have had a strange adventure. My father was a Shaykh of the Water-carriers who give drink in Cairo and, when he died, he left me five male camels, a he-mule, a shop and a house; but the poor man is never satisfied; or, if he be satisfied he dieth. So I said to myself, 'I will go up to Al-Hijaz'; and, taking a string of camels, bought goods on tick, till I had run in debt for five hundred ducats, all of which I lost in the pilgrimage. Then I said in my mind, 'If I return to Cairo the folk will clap me in jail for their goods.' So I fared with the pilgrims-caravan of Damascus to Aleppo and thence I went on to Baghdad, where I sought out the Shaykh of the Water-carriers of the city and finding his house I went in and repeated the opening chapter of the Koran to him. He questioned me of my case and I told him all that had betided me, whereupon he assigned me a shop and gave me a water-skin and gear. So I sallied forth a-morn trusting in Allah to provide, and went round about the city. I offered the gugglet to one, that he might drink; but he cried, 'I have eaten naught whereon to drink; for a niggard invited me this day and set two gugglets before me; so I said to him, 'O son of the sordid, hast thou given me aught to eat that thou offerest me drink after it?' Wherefore wend thy ways, O water-carrier, till I have eaten somewhat: then come and give me to drink.' Thereupon I accosted another and he said, 'Allah provide thee!' And so I went on till noon, without taking hansel, and I said to myself, 'Would Heaven I had never come to Baghdad!' Presently, I saw the folk running as fast as they could; so I followed them and behold, a long file of men riding two and two and clad in steel, with double neck-rings and felt bonnets and burnouses and swords and bucklers. I asked one of the folk whose suite this was, and he answered, 'That of Captain Ahmad al-Danaf.' Quoth I, 'And what is he?' and quoth the other, 'He is town-captain of Baghdad and her Divan, and to him is committed the care of the suburbs. He getteth a thousand dinars a month from the Caliph and Hasan Shuman hath the like. Moreover, each of his men draweth an hundred dinars a month; and they are now returning to their barrack from the Divan.' And lo! Calamity Ahmad saw me and cried out, 'Come give me drink.' So I filled the cup and gave it him, and he shook it and emptied it

out, like unto thee; and thus he did a second time. Then I filled the cup a third time and he took a draught as thou diddest; after which he asked me, 'O water-carrier, whence comest thou?' And I answered, 'From Cairo,' and he, 'Allah keep Cairo and her citizens! What may bring thee thither?' So I told him my story and gave him to understand that I was a debtor fleeing from debt and distress. He cried, 'Thou art welcome to Baghdad'; then he gave me five dinars and said to his men, 'For the love of Allah be generous to him.' So each of them gave me a dinar and Ahmad said to me, 'O Shaykh, what while thou abidest in Baghdad thou shalt have of us the like every time thou givest us to drink.' Accordingly, I paid them frequent visits and good ceased not to come to me from the folk till, one day, reckoning up the profit I had made of them, I found it a thousand dinars and said to myself, 'The best thing thou canst do is to return to Egypt.' So I went to Ahmad's house and kissed his hand, and he said, 'What seekest thou?' Quoth I, 'I have a mind to depart'; and I repeated these two couplets,

'Sojourn of stranger, in whatever land, * Is like castle based upon the wind:
The breaths of breezes level all he raised. * And so on homeward-way's the stranger's mind.'

I added, 'The caravan is about to start for Cairo and I wish to return to my people.' So he gave me a she-mule and an hundred dinars and said to me, 'I desire to send somewhat by thee, O Shaykh! Dost thou know the people of Cairo?' 'Yes,' answered I";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Tenth Night.

She pursued, It hath reached me, O auspicious King, that when Ahmad al-Danaf had given the water-carrier a she-mule and an hundred dinars and said to him, "I desire to send a trust by thee. Dost thou know the people of Cairo?" "I answered (quoth the water-carrier), 'Yes'; and he said, 'Take this letter and carry it to Ali Zaybak of Cairo and say to him, 'Thy Captain saluteth thee and he is now with the Caliph.' So I took the letter and journeyed back to Cairo, where I paid my debts and plied my water-carry-

ing trade; but I have not delivered the letter, because I know not the abode of Mercury Ali." Quoth Ali, "O elder, be of good cheer and keep thine eyes cool and clear: I am that Ali, the first of the lads of Captain Ahmad: here with the letter!" So he gave him the missive and he opened it and read these two couplets,

"O adornment of beauties to thee write I * On a paper that flies as the winds go by:
Could I fly, I had flown to their arms in desire, * But a bird with cut wings; how shall ever he fly?"

"But after salutation from Captain Ahmad al-Danaf to the eldest of his sons, Mercury Ali of Cairo. Thou knowest that I tormented Salah al-Din the Cairene and befooled him till I buried him alive and reduced his lads to obey me, and amongst them Ali Kitf al-Jamal; and I am now become town-captain of Baghdad in the Divan of the Caliph who hath made me overseer of the suburbs. An thou be still mindful of our covenant, come to me; haply thou shalt play some trick in Baghdad which may promote thee to the Caliph's service, so he may appoint thee stipends and allowances and assign thee a lodging, which is what thou wouldst see and so peace be on thee." When Ali read this letter, he kissed it and laying it on his head, gave the water-carrier ten dinars; after which he returned to his barracks and told his comrades and said to them, "I commend you one to other." Then he changed all his clothes and, donning a travelling cloak and a tarboosh, took a case, containing a spear of bamboo-cane, four-and-twenty cubits long, made in several pieces, to fit into one another. Quoth his lieutenant, "Wilt thou go a journey when the treasury is empty?"; and quoth Ali, "When I reach Damascus I will send you what shall suffice you." Then he set out and fared on, till he overtook a caravan about to start, whereof were the Shah-bandar, or Provost of the Merchants, and forty other traders. They had all loaded their beasts, except the Provost, whose loads lay upon the ground, and Ali heard his caravan-leader, who was a Syrian, say to the muleteers, "Bear a hand, one of you!" But they reviled him and abused him. Quoth Ali in himself, "None will suit me so well to travel withal as this leader." Now Ali was beardless and well-favoured; so he went up to and saluted the leader who welcomed him and said, "What seekest thou?" Replied Ali, "O my uncle, I see

thee alone with forty mule-loads of goods; but why hast thou not brought hands to help thee?" Rejoined the other, "O my son, I hired two lads and clothed them and put in each one's pocket two hundred dinars; and they helped me till we came to the Dervishes' Convent,[1] when they ran away." Quoth Ali, "Whither are you bound?" and quoth the Syrian, "to Aleppo," when Ali said, "I will lend thee a hand." Accordingly they loaded the beasts and the Provost mounted his she-mule and they set out he rejoicing in Ali; and presently he loved him and made much of him and on this wise they fared on till nightfall, when they dismounted and ate and drank. Then came the time of sleep and Ali lay down on his side and made as if he slept; whereupon the Syrian stretched himself near him and Ali rose from his stead and sat down at the door of the merchant's pavilion. Presently the Syrian turned over and would have taken Ali in his arms, but found him not and said to himself, "Haply he hath promised another and he hath taken him; but I have the first right and another night I will keep him." Now Ali continued sitting at the door of the tent till nigh upon daybreak, when he returned and lay down near the Syrian, who found him by his side, when he awoke, and said to himself, "If I ask him where he hath been, he will leave me and go away." So he dissembled with him and they went on till they came to a forest, in which was a cave, where dwelt a rending lion. Now whenever a caravan passed, they would draw lots among themselves and him on whom the lot fell they would throw to the beast. So they drew lots and the lot fell not save upon the Provost of the Merchants. And lo! the lion cut off their way awaiting his prey, wherefore the Provost was sore distressed and said to the leader, "Allah disappoint the fortunes[2] of the far one and bring his journey to naught! I charge thee, after my death, give my loads to my children." Quoth Ali the Clever One, "What meaneth all this?" So they told him the case and he said, "Why do ye run from the tom-cat of the desert? I warrant you I will kill him." So the Syrian went to the Provost and told him of this and he said, "If he slay him, I will give him

[1] Arab. "Al-Khanakah" now more usually termed a Takíyah. (Pilgrim. i. 124.)

[2] Arab. "Ka'b al-ba'íd" (Bresl. Edit. ix. 255)=heel or ankle, metaph. for fortune, reputation: so the Arabs say the "Ka'b of the tribe is gone!" here "the far one"=the caravan-leader.

a thousand dinars," and said the other merchants, "We will reward him likewise one and all." With this Ali put off his mantle and there appeared upon him a suit of steel; then he took a chopper of steel[1] and opening it turned the screw; after which he went forth alone and standing in the road before the lion, cried out to him. The lion ran at him, but Ali of Cairo smote him between the eyes with his chopper and cut him in sunder, whilst the caravan-leader and the merchants looked on. Then said he to the leader, "Have no fear, O nuncle!" and the Syrian answered, saying, "O my son, I am thy servant for all future time." Then the Provost embraced him and kissed him between the eyes and gave him the thousand dinars, and each of the other merchants gave him twenty dinars. He deposited all the coin with the Provost and they slept that night till the morning, when they set out again, intending for Baghdad, and fared on till they came to the Lion's Clump and the Wady of Dogs, where lay a villain Badawi, a brigand and his tribe, who sallied forth on them. The folk fled from the highwaymen, and the Provost said, "My monies are lost!"; when, lo! up came Ali in a buff coat hung with bells, and bringing out his long lance, fitted the pieces together. Then he seized one of the Arab's horses and mounting it cried out to the Badawi Chief, saying, "Come out to fight me with spears!" Moreover he shook his bells and the Arab's mare took fright at the noise and Ali struck the Chief's spear and broke it. Then he smote him on the neck and cut off his head.[2] When the Badawin saw their chief fall, they ran at Ali, but he cried out, saying, "Allaho Akbar—God is Most Great!"—and, falling on them broke them and put them to flight. Then he raised the Chief's head on his spear-point and returned to the merchants, who rewarded him liberally and continued their journey, till they reached Baghdad. Thereupon Ali took his money from the Provost and committed it to the Syrian caravan-leader, saying, "When thou returnest to Cairo, ask for my barracks and give these monies to my deputy." Then he slept that night and on the morrow he entered the city and threading the streets enquired for Calamity

[1] Arab. "Sharít," from Sharata=he Scarified; "Mishrat"=a lancet and "Sharítah"=a mason's rule. Mr. Payne renders "Sharít" by whinyard: it must be a chopper-like weapon, with a pin or screw (laulab) to keep the blade open like the snap of the Spaniard's cuchillo. Dozy explains it=epée, synonyme de Sayf.

[2] Text "Dimágh," a Persianism when used for the head: the word properly means brain or meninx.

Ahmad's quarters; but none would direct him thereto.[1] So he walked on, till he came to the square Al-Nafz, where he saw children at play, and amongst them a lad called Ahmad al-Lakít,[2] and said to himself, "O my Ali, thou shalt not get news of them but from their little ones." Then he turned and seeing a sweetmeat-seller bought Halwá of him and called to the children; but Ahmad al-Lakit drove the rest away and coming up to him, said, "What seekest thou?" Quoth Ali, "I had a son and he died and I saw him in a dream asking for sweetmeats: wherefore I have bought them and wish to give each child a bit." So saying, he gave Ahmad a slice, and he looked at it and seeing a dinar sticking to it, said, "Begone! I am no catamite: seek another than I." Quoth Ali, "O my son, none but a sharp fellow taketh the hire, even as he is a sharp one who giveth it. I have sought all day for Ahmad al-Danaf's barrack, but none would direct me thereto; so this dinar is thine an thou wilt guide me thither." Quoth the lad, "I will run before thee and do thou keep up with me, till I come to the place, when I will catch up a pebble with my foot[3] and kick it against the door; and so shalt thou know it." Accordingly he ran on and Ali after him, till they came to the place, when the boy caught up a pebble between his toes and kicked it against the door so as to make the place known.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Eleventh Night.

She resumed, It hath reached me, O auspicious King, that when Ahmad the Abortion had made known the place, Ali laid hold of him and would have taken the dinar from him, but could not; so he said to him, "Go: thou deservest largesse for thou art a sharp fellow, whole of wit and stout of heart. Inshallah, if I become a

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[1] They were afraid even to stand and answer this remarkable ruffian.

[2] Ahmad the Abortion, or the Foundling, nephew (sister's son) of Zaynab the Coney-catcher. See supra, p. 145.

[3] Here the sharp lad discovers the direction without pointing it out. I need hardly enlarge upon the prehensile powers of the Eastern foot: the tailor will hold his cloth between his toes and pick up his needle with it, whilst the woman can knead every muscle and at times catch a mosquito between the toes. I knew an officer in India whose mistress hurt his feelings by so doing at a critical time when he attributed her movement to pleasure.

captain to the Caliph, I will make thee one of my lads." Then the boy made off and Ali Zaybak went up to the door and knocked; whereupon quoth Ahmad al-Danaf, "O doorkeeper, open the door; that is the knock of Quicksilver Ali the Cairene." So he opened the door and Ali entered and saluted with the salam Ahmad who embraced him, and the Forty greeted him. Then Calamity Ahmad gave him a suit of clothes, saying, "When the Caliph made me captain, he clothed my lads and I kept this suit[1] for thee." Then they seated him in the place of honour and setting on meat they ate well and drink they drank hard and made merry till the morning, when Ahmad said to Ali, "Beware thou walk not about the streets of Baghdad, but sit thee still in this barrack." Asked Ali, "Why so? Have I come hither to be shut up? No, I came to look about me and divert myself." Replied Ahmad, "O my son, think not that Baghdad be like Cairo. Baghdad is the seat of the Caliphate; sharpers abound therein and rogueries spring therefrom as worts spring out of earth." So Ali abode in the barrack three days when Ahmad said to him, "I wish to present thee to the Caliph, that he may assign thee an allowance." But he replied, "When the time cometh." So he let him go his own way. One day, as Ali sat in the barrack, his breast became straitened and his soul troubled and he said in himself, "Come, let us up and thread the ways of Baghdad and broaden my bosom." So he went out and walked from street to street, till he came to the middle bazar, where he entered a cook-shop and dined;[2] after which he went out to wash his hands. Presently he saw forty slaves, with felt bonnets and steel cutlasses, come walking, two by two; and last of all came Dalilah the Wily, mounted on a she-mule, with a gilded helmet which bore a ball of polished steel, and clad in a coat of mail, and such like. Now she was returning from the Divan to the Khan of which she was portress; and when she espied Ali, she looked at him fixedly and saw that he resembled Calamity Ahmad in height and breadth. Moreover, he was clad in a striped

[1] Arab. "Hullah" = dress. In old days it was composed of the Burd or Ridá, the shoulder-cloth from 6 to 9 or 10 feet long, and the Izár or waistcloth which was either tied or tucked into a girdle of leather or metal. The woman's waistcloth was called Nitáh and descended to the feet while the upper part was doubled and provided with a Tikkah or string over which it fell to the knees, overhanging the lower folds. This doubling of the "Hujrah," or part round the waist, was called the "Hubkah."

[2] Arab. "Taghaddá," the dinner being at eleven a.m. or noon.

Abá-cloak and a burnous, with a steel cutlass by his side and similar gear, while valour shone from his eyes, testifying in favour of him and not in disfavour of him. So she returned to the Khan and going in to her daughter, fetched a table of sand, and struck a geomantic figure, whereby she discovered that the stranger's name was Ali of Cairo and that his fortune overcame her fortune and that of her daughter. Asked Zaynab, "O my mother, what hath befallen thee that thou hast recourse to the sand-table?" Answered Dalilah, "O my daughter, I have seen this day a young man who resembleth Calamity Ahmad, and I fear lest he come to hear how thou didst strip Ahmad and his men and enter the Khan and play us a trick, in revenge for what we did with his chief and the forty; for methinks he has taken up his lodging in Al-Danaf's barrack." Zaynab rejoined, "What is this? Methinks thou hast taken his measure." Then she donned her fine clothes and went out into the streets. When the people saw her, they all made love to her and she promised and sware and listened and coquetted and passed from market to market, till she saw Ali the Cairene coming, when she went up to him and rubbed her shoulder against him. Then she turned and said, "Allah give long life to folk of discrimination!" Quoth he, "How goodly is thy form! To whom dost thou belong?"; and quoth she, "To the gallant[1] like thee;" and he said, "Art thou wife or spinster?" "Married," said she. Asked Ali, "Shall it be in my lodging or thine?"[2] and she answered, "I am a merchant's daughter and a merchant's wife and in all my life I have never been out of doors till to-day, and my only reason was that when I made ready food and thought to eat, I had no mind thereto without company. When I saw thee, love of thee entered my heart: so wilt thou deign solace my soul and eat a mouthful with me?" Quoth he, "Whoso is invited, let him accept." Thereupon she went on and he followed her from street to street, but presently he bethought himself and said, "What wilt thou do and thou a stranger? Verily 'tis said, 'Whoso doth whoredom in his strangerhood, Allah will send him

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[1] Arab. Ghandúr for which the Dictionaries give only "fat, thick." It applies in Arabia especially to a Harámi, brigand or freebooter, most honourable of professions, slain in foray or fray, opposed to "Fatís" or carrion (the *corps crévé* of the Klephts), the man who dies the straw-death. Pilgrimage iii. 66.

[2] My fair readers will note with surprise how such matters are hurried in the East. The picture is, however, true to life in lands where "flirtation" is utterly unknown and, indeed, impossible.

back disappointed.' But I will put her off from thee with fair words." So he said to her, "Take this dinar and appoint me a day other than this;" and she said, "By the Mighty Name, it may not be but thou shalt go home with me as my guest this very day and I will take thee to fast friend." So he followed her till she came to a house with a lofty porch and a wooden bolt on the door and said to him, "Open this lock."[1] Asked he "Where is the key?"; and she answered, "'Tis lost." Quoth he, "Whoso openeth a lock without a key is a knave whom it behoveth the ruler to punish, and I know not how to open doors without keys?"[2] With this she raised her veil and showed him her face, whereat he took one glance of eyes that cost him a thousand sighs. Then she let fall her veil on the lock and repeating over it the names of the mother of Moses, opened it without a key and entered. He followed her and saw swords and steel-weapons hanging up; and she put off her veil and sat down with him. Quoth he to himself, "Accomplish what Allah hath decreed to thee," and bent over her, to take a kiss of her cheek; but she caught the kiss upon her palm, saying, "This beseemeth not but by night." Then she brought a tray of food and wine, and they ate and drank; after which she rose and drawing water from the well, poured it from the ewer over his hands, whilst he washed them. Now whilst they were on this wise, she cried out and beat upon her breast, saying, "My husband had a signet-ring of ruby, which was pledged to him for five hundred dinars, and I put it on; but 'twas too large for me, so I straitened it with wax, and when I let down the bucket,[3] that ring must have dropped into the well. So turn thy face to the door, the while I doff my dress and go down into the well and fetch it." Quoth Ali, "'Twere shame on me that thou shouldst go down there I being present; none shall do it save I." So he put off his clothes and tied the rope about himself and she let him down into the well. Now there was much water therein and she said to him, "The rope is too short; loose thyself and drop down." So he did himself loose from the rope and dropped into the water, in which he sank fathoms deep without touching bottom; whilst she donned her mantilla and taking his clothes, returned to her mother——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

[1] Arab. "Zabbah," the wooden bolt (before noticed) which forms the lock and is opened by a slider and pins. It is illustrated by Lane (M. E. Introduction).

[2] *i.e.* I am not a petty thief. [3] Arab. Satl=kettle, bucket. Lat. Situla (?).

When it was the Seven Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that when Ali of Cairo was in the well, Zaynab donned her mantilla and, taking his clothes, returned to her mother and said, "I have stripped Ali the Egyptian and cast him into the Emir Hasan's well, whence alas for his chance of escaping!"[1] Presently, the Emir Hasan, the master of the house, who had been absent at the Divan, came home and, finding the door open, said to his Syce, "Why didst thou not draw the bolt?" "O my lord," replied the groom, "indeed I locked it with my own hand." The Emir cried, "As my head liveth, some robber hath entered my house!" Then he went in and searched, but found none and said to the groom, "Fill the ewer, that I may make the Wuzu-ablution." So the man lowered the bucket into the well but, when he drew it up, he found it heavy and looking down, saw something therein sitting; whereupon he let it fall into the water and cried out, saying, "O my lord, an Ifrit came up to me out of the well!" Replied the Emir, "Go and fetch four doctors of the law, that they may read the Koran over him, till he go away." So he fetched the doctors and the Emir said to them, "Sit round this well and exorcise me this Ifrit." They did as he bade them; after which the groom and another servant lowered the bucket again and Ali clung to it and hid himself under it patiently till he came near the top, when he sprang out and landed among the doctors, who fell a-cuffing one another and crying out, "Ifrit! Ifrit!" The Emir looked at Ali and seeing him a young man, said to him, "Art thou a thief?" "No," replied Ali; "Then what dost thou in the well?" asked the Emir; and Ali answered, "I was asleep and dreamt a wet dream;[2] so I went down to the Tigris to wash myself and dived, whereupon the current carried me under the earth and I came up in this well." Quoth the other, "Tell the truth."[3] So Ali told him all that had befallen him, and the Emir gave him an old

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[1] *i.e.* "there is no chance of his escaping." It may also mean, "And far from him (Hayhát) is escape."

[2] Arab. "Ihtilám," the sign of puberty in boy or girl; this, like all emissions of semen, voluntary or involuntary, requires the Ghuzl or total ablution before prayers can be said, etc. See vol. v. 199, in the Tale of Tawaddud.

[3] This is the way to take an Eastern when he tells a deliberate lie; and it often surprises him into speaking the truth.

gown and let him go. He returned to Calamity Ahmad's lodging and related to him all that had passed. Quoth Ahmad, "Did I not warn thee that Baghdad is full of women who play tricks upon men?" And quoth Ali Kitf al-Jamal, "I conjure thee by the Mighty Name, tell me how it is that thou art the chief of the lads of Cairo and yet hast been stripped by a girl?" This was grievous to Ali and he repented him of not having followed Ahmad's advice. Then the Calamity gave him another suit of clothes and Hasan Shuman said to him, "Dost thou know the young person?" "No," replied Ali; and Hasan rejoined, "'Twas Zaynab, the daughter of Dalilah the Wily, the portress of the Caliph's Khan; and hast thou fallen into her toils, O Ali?" Quoth he, "Yes," and quoth Hasan, "O Ali, 'twas she who took thy Chief's clothes and those of all his men." "This is a disgrace to you all!" "And what thinkest thou to do?" "I purpose to marry her." "Put away that thought far from thee, and console thy heart of her." "O Hasan, do thou counsel me how I shall do to marry her." "With all my heart: if thou wilt drink from my hand and march under my banner, I will bring thee to thy will of her." "I will well." So Hasan made Ali put off his clothes; and, taking a cauldron heated therein somewhat as it were pitch, wherewith he anointed him and he became like unto a blackamoor slave. Moreover, he smeared his lips and cheeks and pencilled his eyes with red Kohl.[1] Then he clad him in a slave's habit and giving him a tray of kabobs and wine, said to him, "There is a black cook in the Khan who requires from the bazar only meat; and thou art now become his like; so go thou to him civilly and accost him in friendly fashion and speak to him in the blacks' lingo, and salute him, saying, 'Tis long since we met in the beer-ken.' He will answer thee, 'I have been too busy: on my hands be forty slaves, for whom I cook dinner and supper, besides making ready a tray for Dalilah and the like for her daughter Zaynab and the dogs' food.' And do thou say to him, 'Come, let us eat kabobs and lush swipes.'[2] Then go with him into the saloon and make him drunken and question him of his service, how many dishes and what dishes he hath to cook, and ask him of

[1] The conjunctiva in Africans is seldom white; often it is red and more frequently yellow.

[2] So in the texts, possibly a clerical error for the wine which he had brought with the kabobs. But beer is the especial tipple of African slaves in Egypt.

the dogs' food and the keys of the kitchen and the larder; and he will tell thee; for a man, when he is drunken, telleth all he would conceal were he sober. When thou hast done this drug him and don his clothes and sticking the two knives in thy girdle, take the vegetable-basket and go to the market and buy meat and greens, with which do thou return to the Khan and enter the kitchen and the larder and cook the food. Dish it up and put Bhang in it, so as to drug the dogs and the slaves and Dalilah and Zaynab and lastly serve up. When all are asleep, hie thee to the upper chamber and bring away every suit of clothes thou wilt find hanging there. And if thou have a mind to marry Zaynab, bring with thee also the forty carrier-pigeons." So Ali went to the Khan and going in to the cook, saluted him and said, "'Tis long since I have met thee in the beer-ken." The slave replied, "I have been busy cooking for the slaves and the dogs." Then he took him and making him drunken, questioned him of his work. Quoth the kitchener, "Every day I cook five dishes for dinner and the like for supper; and yesterday they sought of me a sixth dish,[1] yellow rice,[2] and a seventh, a mess of cooked pomegranate seed." Ali asked, "And what is the order of thy service?" and the slave answered, "First I serve up Zaynab's tray, next Dalilah's; then I feed the slaves and give the dogs their sufficiency of meat, and the least that satisfies them is a pound each." But, as fate would have it, he forgot to ask him of the keys. Then he drugged him and donned his clothes; after which he took the basket and went to the market. There he bought meat and greens.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirteenth Night.

She continued, It hath reached me, O auspicious King, that Ali of Cairo, after drugging the cook-slave with Bhang, took the two knives which he stuck in his belt and, carrying the vegetable-

[1] Arab. "Laun", prop. = color, hue; but applied to species and genus, our "kind"; and especially to dishes which differ in appearance; whilst in Egypt it means any dish.

[2] Arab. "Zardah" = rice dressed with honey and saffron. Vol. ii. 313. The word is still common in Turkey.

basket, went to the market where he bought meat and greens; and, presently returning to the Khan, he saw Dalilah seated at the gate, watching those who went in and came out, and the forty slaves with her, armed. So he heartened his heart and entered; but Dalilah knew him and said to him, "Back, O captain of thieves! Wilt thou play a trick on me in the Khan?" Thereupon he (dressed as a slave) turned and said to her, "What sayest thou, O portress?" She asked, "What hast thou done with the slave, our cook?; say me if thou hast killed or drugged him?" He answered, "What cook? Is there here another slave-cook than I?" She rejoined, "Thou liest, thou art Mercury Ali the Cairene." And he said to her, in slaves' patois, "O portress, are the Cairenes black or white? I will slave for you no longer." Then said the slaves to him, "What is the matter with thee, O our cousin?" Cried Dalilah, "This is none of your uncle's children, but Ali Zaybak the Egyptian; and meseems he hath either drugged your cousin or killed him." But they said, "Indeed this is our cousin Sa'adu'llah the cook;" and she, "Not so, 'tis Mercury Ali, and he hath dyed his skin." Quoth the sharper, "And who is Ali? I am Sa'adu'llah." Then she fetched unguent of proof, with which she anointed Ali's forearm and rubbed it; but the black did not come off; whereupon quoth the slaves, "Let him go and dress us our dinner." Quoth Dalilah, "If he be indeed your cousin, he knoweth what you sought of him yesternight[1] and how many dishes he cooketh every day." So they asked him of this and he said, "Every day I cook you five dishes for the morning and the like for the evening meal, lentils and rice and broth and stew[2] and sherbet of roses; and yesternight ye sought of me a sixth dish and a seventh, to wit yellow rice and cooked pomegranate seed." And the slaves said "Right!" Then quoth Dalilah, "In with him and if he know the kitchen and the larder, he is indeed your cousin; but, if not, kill him." Now the cook had a cat which he had brought up, and whenever he entered the kitchen it would stand at the door and spring to his back, as soon as he went in. So, when Ali entered, the cat saw him and jumped on his shoulders; but he threw it off and it ran before him to the door of the kitchen

[1] Arab. "Laylat Ams," the night of yesterday (Al-bárihah) not our "last night" which would be the night of the day spoken of.

[2] Arab. "Yakhní," a word much used in Persia and India and properly applied to the complicated broth prepared for the rice and meat. For a good recipe see Herklots, Appendix xxix.

and stopped there. He guessed that this was the kitchen door; so he took the keys and seeing one with traces of feathers thereon, knew it for the kitchen key and therewith opened the door. Then he entered and setting down the greens, went out again, led by the cat, which ran before him and stopped at another door. He guessed that this was the larder and seeing one of the keys marked with grease, knew it for the key and opened the door therewith; whereupon quoth the slaves, "O Dalilah, were he a stranger, he had not known the kitchen and the larder, nor had he been able to distinguish the keys thereof from the rest; verily, he is our cousin Sa'adu'llah." Quoth she, "He learned the places from the cat and distinguished the keys one from the other by the appearance: but this cleverness imposeth not upon *me*." Then he returned to the kitchen where he cooked the dinner and, carrying Zaynab's tray up to her room, saw all the stolen clothes hanging up; after which he went down and took Dalilah her tray and gave the slaves and the dogs their rations. The like he did at sundown and drugged Dalilah's food and that of Zaynab and the slaves. Now the doors of the Khan were opened and shut with the sun. So Ali went forth and cried out, saying, "O dwellers in the Khan, the watch is set and we have loosed the dogs; whoso stirreth out after this can blame none save himself." But he had delayed the dogs' supper and put poison therein; consequently when he set it before them, they ate of it and died while the slaves and Dalilah and Zaynab still slept under Bhang. Then he went up and took all the clothes and the carrier-pigeons and, opening the gate, made off to the barrack of the Forty, where he found Hasan Shuman the Pestilence who said to him, "How hast thou fared?" Thereupon he told him what had passed and he praised him. Then he caused him to put off his clothes and boiled a decoction of herbs wherewith he washed him, and his skin became white as it was; after which he donned his own dress and going back to the Khan, clad the cook in the habit he had taken from him and made him smell to the counter-drug; upon which the slave awoke and going forth to the greengrocer's, bought vegetables and returned to the Khan. Such was the case with Al-Zaybak of Cairo; but as regards Dalilah the Wily, when the day broke, one of the lodgers in the Khan came out of his chamber and, seeing the gate open and the slaves drugged and the dogs dead, he went in to her and found her lying drugged, with a scroll on her neck and at her head a sponge steeped in the counter-drug. He set the sponge to her nostrils and she awoke and

asked, "Where am I?" The merchant answered, "When I came down from my chamber I saw the gate of the Khan open and the dogs dead and found the slaves and thee drugged." So she took up the paper and read therein these words, "None did this deed save Ali the Egyptian." Then she awoke the slaves and Zaynab by making them smell the counter-Bhang and said to them, "Did I not tell you that this was Ali of Cairo?"; presently adding to the slaves, "But do ye conceal the matter." Then she said to her daughter, "How often have I warned thee that Ali would not forego his revenge? He hath done this deed in requital of that which thou diddest with him and he had it in his power to do with thee other than this thing; but he refrained therefrom out of courtesy and a desire that there should be love and friendship between us." So saying, she doffed her man's gear and donned woman's attire[1] and, tying the kerchief of peace about her neck, repaired to Ahmad al-Danaf's barrack. Now when Ali entered with the clothes and the carrier-pigeons, Hasan Shuman gave the hall-keeper the price of forty pigeons and he bought them and cooked them amongst the men. Presently there came a knock at the door and Ahmad said, "That is Dalilah's knock: rise and open to her, O hall-keeper." So he admitted her and——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fourteenth Night,

She pursued, It hath reached me, O auspicious King, that when Dalilah was admitted, Hasan asked her, "What bringeth thee hither, O ill-omened old woman? Verily, thou and thy brother Zurayk the fishmonger are of a piece!"; and she answered, "O captain I am in the wrong and this my neck is at thy mercy; but tell me which of you it was that played me this trick?" Quoth Calamity Ahmad, " 'Twas the first of my lads." Rejoined Dalilah, "For the sake of Allah intercede with him to give me back the carrier-pigeons and what not, and thou wilt lay me under great obligation." When Hasan heard this he said, "Allah requite thee, O Ali! Why didst thou cook the pigeons?"; and Ali answered, "I knew not that they were carrier-pigeons." Then said Ahmad, "O hall-keeper bring us the cooked pigeons." So he brought them and Dalilah took a piece and tasting it, said, "This is none of the

[1] In token of defeat and in acknowledgment that she was no match for men.

carrier-pigeons' flesh, for I fed them on grains of musk and their meat is become even as musk." Quoth Shuman, "An thou desire to have the carrier-pigeons, comply with Ali's will." Asked she "What is that?" And Hasan answered, "He would have thee marry him to thy daughter Zaynab." She said, "I have not command over her except of affection"; and Hasan said to Ali the Cairene "Give her the pigeons." So he gave them to her, and she took them and rejoiced in them. Then quoth Hasan to her, "There is no help but thou return us a sufficient reply"; and Dalilah rejoined, "If it be indeed his wish to marry her, it availed nothing to play this clever trick upon us: it behoveth him rather to demand her in marriage of her mother's brother and her guardian, Captain Zurayk, him who crieth out, saying, 'Ho! a pound of fish for two farthings!' and who hangeth up in his shop a purse containing two thousand dinars." When the Forty heard this, they all rose and cried out, saying, "What manner of blather is this, O harlot? Dost thou wish to bereave us of our brother Ali of Cairo?" Then she returned to the Khan and said to her daughter, "Ali the Egyptian seeketh thee in marriage." Whereat Zaynab rejoiced, for she loved him because of his chaste forbearance towards her,[1] and asked her mother what had passed. So she told her, adding, "I made it a condition that he should demand thy hand of thine uncle, so I might make him fall into destruction." Meanwhile Ali turned to his fellows and asked them, "What manner of man is this Zurayk?"; and they answered, "He was chief of the sharpers of Al-Irak land and could all but pierce mountains and lay hold upon the stars. He would steal the Kohl from the eye and, in brief, he had not his match for roguery; but he hath repented his sins and foresworn his old way of life and opened him a fishmonger's shop. And now he hath amassed two thousand dinars by the sale of fish and laid them in a purse with strings of silk, to which he hath tied bells and rings and rattles of brass, hung on a peg within the doorway. Every time he openeth his shop he suspendeth the said purse and crieth out, saying, 'Where are ye, O sharpers of Egypt, O prigs of Al-Irak, O tricksters of Ajam-land? Behold, Zurayk the fishmonger hath hung up a purse in front of his shop, and whoso pretendeth to

[1] This is a neat touch of nature. Many a woman, even of the world, has fallen in love with a man before indifferent to her because he did not take advantage of her when he had the opportunity.

craft and cunning, and can take it by sleight, it is his.' So the long fingered and greedy-minded come and try to take the purse, but cannot; for, whilst he frieth his fish and tendeth the fire, he layeth at his feet scone-like circles of lead; and whenever a thief thinketh to take him unawares and maketh a snatch at the purse he casteth at him a load of lead and slayeth him or doeth him a damage. So O Ali, wert thou to tackle him, thou wouldst be as one who jostleth a funeral cortége, unknowing who is dead;[1] for thou art no match for him, and we fear his mischief for thee. Indeed, thou hast no call to marry Zaynab, and he who leaveth a thing alone liveth without it." Cried Ali, "This were shame, O comrades; needs must I take the purse: but bring me a young lady's habit." So they brought him women's clothes and he clad himself therein and stained his hands with Henna, and modestly hung down his veil. Then he took a lamb and killing it, cut out the long intestine[2] which he cleaned and tied up below; moreover he filled it with the blood and bound it between his thighs; after which he donned petticoat-trousers and walking boots. He also made himself a pair of false breasts with birds' crops and filled them with thickened milk and tied round his hips and over his belly a piece of linen, which he stuffed with cotton, girding himself over all with a kerchief of silk well starched. Then he went out, whilst all who saw him exclaimed, "What a fine pair of hind

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[1] The slightest movement causes a fight at a funeral or a wedding-procession in the East; even amongst the "mild Hindus."

[2] Arab. "Al-Musrán" (plur. of "Masír") properly the intestines which contain the chyle. The bag made by Ali was, in fact, a "Cundum" (so called from the inventor, Colonel Cundum of the Guards in the days of Charles Second) or "French letter"; une capote anglaise, a "check upon child." Captain Grose says (Class. Dict. etc. s.v. Cundum) "The dried gut of a sheep worn by a man in the act of coition to prevent venereal infection. These machines were long prepared and sold by a matron of the name of Philips at the Green Canister in Half Moon Street in the Strand * * * Also a false scabbard over a sword and the oilskin case for the colours of a regiment." Another account is given in the Guide Pratique des Maladies Secrètes, Dr. G. Harris, Bruxelles. Librairie Populaire. He calls these petits sachets de baudruche "Candoms, from the doctor who invented them" (Littré ignores the word) and declares that the famous Ricord compared them with a bad umbrella which a storm can break or burst, while others term them cuirasses against pleasure and cobwebs against infection. They were much used in the last century. "Those pretended stolen goods were Mr. Wilkes's Papers, many of which tended to prove his authorship of the North Briton, No. 45, April 23, 1763, and some *Cundums* enclosed in an envelope" (Records of C. of King's Bench, London, 1763). "Pour finir l'inventaire de ces curiosités du cabinet de Madame Gourdan, il ne faut pas omettre une multitude de

cheeks!" Presently he saw an ass-driver coming, so he gave him a dinar and mounting, rode till he came to Zurayk's shop, where he saw the purse hung up and the gold glittering through it. Now Zurayk was frying fish, and Ali said, "O ass-man, what is that smell?" Replied he, "It's the smell of Zurayk's fish." Quoth Ali, "I am a woman with child and the smell harmeth me; go, fetch me a slice of the fish." So the donkey-boy said to Zurayk, "What aileth thee to fry fish so early and annoy pregnant women with the smell? I have here the wife of the Emir Hasan Sharr al-Tarik, and she is with child; so give her a bit of fish, for the babe stirreth in her womb. O Protector, O my God, avert from us the mischief of this day!" Thereupon Zurayk took a piece of fish and would have fried it, but the fire had gone out and he went in to rekindle it. Meanwhile Ali dismounted and sitting down, pressed upon the lamb's intestine till it burst and the blood ran out from between his legs. Then he cried aloud, saying, "O my back! O my side!" Whereupon the driver turned and seeing the blood running, said, "What aileth thee, O my lady?" Replied Ali, "I have miscarried"; whereupon Zurayk looked out and seeing the blood fled affrighted into the inner shop. Quoth the donkey-driver, "Allah torment

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redingottes appelées *d'Angleterre*, je ne sais pourquois. Vous connoissez, au surplus, ces espèces de boucliers qu'on oppose aux traits empoisonnés de l'amour; et qui n'emoussent que ceux du plaisir." (L'Observateur Anglois, Londres 1778, iii. 69.) Again we read:—

"Les capotes mélancoliques
Qui pendent chez les gros Millan (?)
S'enflent d'elles-mêmes, lubriques,
Et dechargent en se gonflant."

Passage Satyrique.

Also in Louis Prolat:—

"Il fuyait, me laissant une capote au cul."

The articles are now of two kinds mostly of baudruche (sheep's gut) and a few of caoutchouc. They are made almost exclusively in the faubourgs of Paris, giving employment to many women and young girls; Grenelle turns out the baudruche and Grenelle and Lilas the India-rubber article; and of the three or four makers M. Deschamps is best known. The sheep's gut is not joined in any way but of single piece as it comes from the animal after, of course, much manipulation to make it thin and supple; the inferior qualities are stuck together at the sides. Prices vary from 4½ to 36 francs per gross. Those of India-rubber are always joined at the side with a solution especially prepared for the purpose. I have also heard of fish-bladders but can give no details on the subject. The Cundum was unknown to the ancients of Europe although syphilis was not: even prehistoric skeletons show traces of its ravages.

thee, O Zurayk! The lady hath miscarried and thou art no match for her husband. Why must thou make a stench so early in the morning? I said to thee, 'Bring her a slice,' but thou wouldst not." Thereupon, he took his ass and went his way and, as Zurayk still did not appear, Ali put out his hand to the purse; but no sooner had he touched it than the bells and rattles and rings began to jingle and the gold to chink. Quoth Zurayk, who returned at the sound, "Thy perfidy hath come to light, O gallows-bird! Wilt thou put a cheat on me and thou in a woman's habit? Now take what cometh to thee!" And he threw a cake of lead at him, but it went agley and lighted on another; whereupon the people rose against Zurayk and said to him, "Art thou a tradesman, or a swashbuckler? An thou be a tradesman, take down thy purse and spare the folk thy mischief." He replied, "Bismillah, in the name of Allah! On my head be it." As for Ali, he made off to the barrack and told Hasan Shuman what had happened, after which he put off his woman's gear and donning a groom's habit which was brought to him by his chief took a dish and five dirhams. Then he returned to Zurayk's shop and the fishmonger said to him, "What dost thou want, O my master?"[1] He showed him the dirhams and Zurayk would have given him of the fish in the tray, but he said, "I will have none save hot fish." So he set fish in the earthen pan and finding the fire dead, went in to relight it; whereupon Ali put out his hand to the purse and caught hold of the end of it. The rattles and rings and bells jingled and Zurayk said, "Thy trick hath not deceived me. I knew thee for all thou art disguised as a groom by the grip of thy hand on the dish and the dirhams."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifteenth Night,

She resumed, It hath reached me, O auspicious King, that when Ali of Egypt put out his hand to the purse, the bells and rings jingled and Zurayk said, "Thy trick hath not deceived me for all thou comest disguised as a groom I knew thee by the grip of thy hand on the dish and the dirhams!" So saying, he threw the

[1] Arab. "Yá Ustá" (for "Ustáz.") The Pers. term is Ustád = a craft-master, an artisan and especially a barber. Here it is merely a polite address.

lead at him, but he avoided it and it fell into the pan full of hot fish and broke it and overturned it, fat and all, upon the breast and shoulders of the Kazi, who was passing. The oil ran down inside his clothes to his privy parts and he cried out, "O my privities! What a sad pickle you are in! Alas, unhappy I! Who hath played me this trick?" Answered the people, "O our lord, it was some small boy that threw a stone into the pan: but for Allah's ward, it had been worse." Then they turned and seeing the loaf of lead and that it was Zurayk who had thrown it, rose against him and said to him, "O Zurayk, this is not allowed of Allah! Take down the purse or it shall go ill for thee." Answered he, "I will take it down, Inshallah!" Meanwhile Ali returned to the barrack and told his comrades who cried, "Where is the purse?", all that had passed and they said, "Thou hast exhausted two-thirds of his cunning." Then he changed his groom's dress for the garb of a merchant and going out, met a snake-charmer, with a bag of serpents and a wallet containing his kit to whom said he, "O charmer, come and amuse my lads, and thou shalt have largesse." So he accompanied him to the barrack, where he fed him and drugging him with Bhang, doffed his clothes and put them on. Then he took the bags and repairing to Zurayk's shop began to play the reed-pipe. Quoth Zurayk, "Allah provide thee!" But Ali pulled out the serpents and cast them down before him; whereat the fishseller, who was afraid of snakes, fled from them into the inner shop. Thereupon Ali picked up the reptiles and, thrusting them back into the bag, stretched out his hand and caught hold of the end of the purse. The rings again rang and the bells and rattles jangled, and Zurayk cried, "Wilt thou never cease to play me tricks? Now thou feignest thyself a serpent-charmer!" So saying, he took up a piece of lead, and hurled it at Ali; but it missed him and fell on the head of a groom, who was passing by, following his master, a trooper, and knocked him down. Quoth the soldier, "Who felled him?"; and the folk said, "'Twas a stone fell from the roof." So the soldier passed on and the people, seeing the piece of lead, went up to Zurayk and cried to him, "Take down the purse!"; and he said, "Inshallah, I will take it down this very night!" Ali ceased not to practice upon Zurayk till he had made seven different attempts but without taking the purse. Then he returned the snake-charmer his clothes and kit and gave him due benevo-

lence; after which he went back to Zurayk's shop and heard him say, "If I leave the purse here to-night, he will dig through the shop-wall and take it; I will carry it home with me." So he arose and shut the shop; then he took down the purse and putting it in his bosom set out home, till he came near his house, when he saw a wedding in a neighbour's lodging and said to himself, "I will hie me home and give my wife the purse and don my fine clothes and return to the marriage." And Ali followed him. Now Zurayk had married a black girl, one of the freed women of the Wazir Ja'afar and she had borne him a son, whom he named Abdallah, and he had promised her to spend the money in the purse on the occasion of the boy's circumcision and of his marriage-procession. So he went into his house and, as he entered, his wife saw that his face was overcast and asked him, "What hath caused thy sadness?" Quoth he, "Allah hath afflicted me this day with a rascal who made seven attempts to get the purse, but without avail;" and quoth she, "Give it to me, that I may lay it up against the boy's festival-day." (Now Ali, who had followed him lay hidden in a closet whence he could see and hear all.) So he gave her the purse and changed his clothes, saying, "Keep the purse safely, O Umm Abdallah, for I am going to the wedding." But she said, "Take thy sleep awhile." So he lay down and fell asleep. Presently, Ali rose and going on tiptoe to the purse, took it and went to the house of the wedding and stood there, looking on at the fun. Now meanwhile, Zurayk dreamt that he saw a bird fly away with the purse and awaking in affright, said to his wife, "Rise; look for the purse." So she looked and finding it gone, buffeted her face and said, "Alas the blackness of thy fortune, O Umm Abdallah! A sharker hath taken the purse." Quoth Zurayk, "By Allah it can be none other than rascal Ali who hath plagued me all day! He hath followed me home and seized the purse; and there is no help but that I go and get it back." Quoth she, "Except thou bring it, I will lock on thee the door and leave thee to pass the night in the street." So he went up to the house of the wedding, and seeing Ali looking on, said to himself, "This is he who took the purse; but he lodgeth with Ahmad al-Danaf." So he forewent him to the barrack and, climbing up at the back, dropped down into the saloon, where he found every one asleep. Presently there came a rap at the door and Zurayk asked, "Who is there!" "Ali of Cairo," answered the

knocker; and Zurayk said, "Hast thou brought the purse?" So Ali thought it was Hasan Shuman and replied, "I have brought it;[1] open the door." Quoth Zurayk, "Impossible that I open to thee till I see the purse; for thy chief and I have laid a wager about it." Said Ali, "Put out thy hand." So he put out his hand through the hole in the side-door and Ali laid the purse in it; whereupon Zurayk took it and going forth, as he had come in, returned to the wedding. Ali stood for a long while at the door, but none opened to him; and at last he gave a thundering knock that awoke all the men and they said, "That is Ali of Cairo's peculiar rap." So the hall-keeper opened to him and Hasan Shuman said to him, "Hast thou brought the purse?" Replied Ali, "Enough of jesting, O Shuman: didst thou not swear that thou wouldest not open to me till I showed thee the purse, and did I not give it thee through the hole in the side door? And didst thou not say to me, 'I am sworn never to open the door till thou show me the purse?' " Quoth Hasan, "By Allah, 'twas not I who took it, but Zurayk!" Quoth Ali, "Needs must I get it again," and repaired to the house of the wedding, where he heard the buffoon[2] say, "Bravo,[3] O Abu Abdallah! Good luck to thee with thy son!" Said Ali, "My luck is in the ascendant," and going to the fishmonger's lodging, climbed over the back wall of the house and found his wife asleep. So he drugged her with Bhang and clad himself in her clothes. Then he took the child in his arms and went round, searching, till he found a palm-leaf

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[1] In common parlance Arabs answer a question (like the classics of Europe who rarely used Yes and No, Yea and Nay), by repeating its last words. They have, however, many affirmative particles *e.g.* Ni'am which answers a negative "Dost thou not go?"—Ni'am (Yes!); and Ajal, a stronger form following a command, *e.g.* Sir (go)—Ajal, Yes verily. The popular form is Aywá ('lláhi) = Yes, by Allah. The chief negatives are Má and Lá, both often used in the sense of "There is not."

[2] Arab. "Khalbús," prop. the servant of the Almah-girls who acts buffoon as well as pimp. The "Maskharah" (whence our "mask") corresponds with the fool or jester of mediæval Europe: amongst the Arnauts he is called "Suttari" and is known by his fox's tails: he mounts a mare, tom-toms on the kettle-drum and is generally one of the bravest of the corps. These buffoons are noted for extreme indecency: they generally appear in the ring provided with an enormous phallus of whip-cord and with this they charge man, woman and child, to the infinite delight of the public.

[3] Arab. "Shúbash" pronounced in Egypt Shobash: it is the Persian Sháh-básh lit. = be a King, equivalent to our bravo. Here, however, the allusion is to the buffoon's cry at an Egyptian feast, "Shohbash 'alayk, yá Sáhib al-faraj," = a present is due from thee, O giver of the fête!" See Lane M. E. xxvii.

basket containing buns,[1] which Zurayk of his niggardliness, had kept from the Greater Feast. Presently, the fishmonger returned and knocked at the door, whereupon Ali imitated his wife's voice and asked, "Who is at the door?" "Abu Abdallah," answered Zurayk and Ali said, "I swore that I would not open the door to thee, except thou broughtest back the purse." Quoth the fishmonger, "I have brought it." Cried Ali, "Here with it into my hand before I open the door;" and Zurayk answered, saying, "Let down the basket and take it therein." So Sharper Ali let down the basket and the other put the purse therein, whereupon Ali took it and drugged the child. Then he aroused the woman and making off by the back way as he had entered, returned with the child and the purse and the basket of cakes to the barrack and showed them all to the Forty, who praised his dexterity. Thereupon he gave them cakes, which they ate, and made over the boy to Hasan Shuman, saying, "This is Zurayk's child; hide it by thee." So he hid it and fetching a lamb, gave it to the hall-keeper who cooked it whole, wrapped in a cloth, and laid it out shrouded as it were a dead body. Meanwhile Zurayk stood awhile, waiting at the door, then gave a knock like thunder and his wife said to him, "Hast thou brought the purse?" He replied, "Didst thou not take it up in the basket thou diddest let down but now?"; and she rejoined, "I let no basket down to thee, nor have I set eyes on the purse." Quoth he, "By Allah the sharper hath been beforehand with me and hath taken the purse again!" Then he searched the house and found the basket of cakes gone and the child missing and cried out, saying, "Alas, my child!" Whereupon the woman beat her breast and said, "I and thee to the Wazir, for none hath killed my son save this sharper, and all because of thee." Cried Zurayk, "I will answer for him." So he tied the kerchief of truce about his neck and going to Ahmad al-Danaf's lodging, knocked at the door. The hall-keeper admitted him and as he entered Hasan Shuman asked him, "What bringeth thee here?" He answered, "Do ye intercede with Ali the Cairene to restore me my child and I will yield to him the purse of gold." Quoth Hasan, "Allah requite thee, O Ali! Why

[1] Arab. "Ka'ak al-I'd:" the former is the Arab form of the Persian "Kahk" (still retained in Egypt) whence I would derive our word "cake." It alludes to the sweet cakes which are served up with dates, the quatre mendiants and sherbets during visits of the Lesser (not the greater) Festival, at the end of the Ramazan fast. (Lane M.E. xxv.)

didst thou not tell me it was his child?" "What hath befallen him?" cried Zurayk, and Hasan replied, "We gave him raisins to eat, and he choked and died; and this is he." Quoth Zurayk "Alas, my son! What shall I say to his mother?" Then he rose and opening the shroud, saw it was a lamb barbecued and said, "Thou makest sport of me, O Ali!" Then they gave him the child and Calamity Ahmad said to him, "Thou didst hang up the purse, proclaiming that it should be the property of any sharper who should be able to take it, and Ali hath taken it; so 'tis the very property of our Cairene." Zurayk answered, "I make him a present of it;" but Ali said to him, "Do thou accept it on account of thy niece Zaynab." And Zurayk replied, "I accept it." Then quoth the Forty, "We demand of thee Zaynab in marriage for Ali of Cairo;" but quoth he, "I have no control over her save of kindness." Hasan asked, "Dost thou grant our suit?"; and he answered, "Yes, I will grant her in marriage to him who can avail to her mahr or marriage-settlement." "And what is her dowry?" enquired Hasan; and Zurayk replied, "She hath sworn that none shall mount her breast save the man who bringeth her the robe of Kamar, daughter of Azariah the Jew and the rest of her gear." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixteenth Night.

She said, It hath reached me, O auspicious King, that when Zurayk replied to Shuman, "She hath sworn that none shall ride astraddle upon her breast save the man who bringeth her the clothes of Kamar, daughter of Azariah the Jew and her crown and girdle and pantoufle[1] of gold," Ali cried, "If I do not bring her the clothes this very night, I renounce my claim to her." Rejoined Zurayk, "O Ali, thou art a dead man if thou play any of thy pranks on Kamar." "Why so?" asked Ali and the other answered, "Her father, Jew Azariah, is a skilful, wily, perfidious magician who hath the Jinn at his service. He owneth without the city a castle, whose walls are one brick of gold and one of silver and which is visible to the folk only whilst he is

[1] Arab. "Tásúmah," a rare word for a peculiar slipper. Dozy (s. v.) says only, espèce de chaussure, sandale, pantoufle, soulier.

therein: when he goeth forth, it disappeareth. He brought his daughter this dress I speak of from an enchanted treasure, and every day he layeth it in a charger of gold and, opening the windows of the palace, crieth out, 'Where are the sharpers of Cairo, the prigs of Al-Irak, the master-thieves of Ajam-land? Whoso prevaileth to take this dress, 'tis his.' So all the long-fingered ones essayed the adventure, but failed to take it, and he turned them by his magic into apes and asses." But Ali said, "I will assuredly take it, and Zaynab shall be displayed therein."[1] So he went to the shop of the Jew and found him a man of stern and forbidding aspect, seated with scales and stone-weights and gold and silver and nests of drawers and so forth before him, and a she-mule tethered hard by. Presently he rose and shutting his shop, laid the gold and silver in two purses, which he placed in a pair of saddle-bags and set on the she-mule's back. Then he mounted and rode till he reached the city-outskirts followed, without his knowledge, by Ali, when he took out some dust from a pocket-purse and, muttering over it, sprinkled it upon the air. No sooner had he done this than sharper Ali saw a castle which had not its like, and the Jew mounted the steps upon his beast which was a subject Jinni; after which he dismounted and taking the saddle-bags off her back, dismissed the she-mule and she vanished. Then he entered the castle and sat down. Presently, he arose and opening the lattices, took a wand of gold, which he set up in the open window and, hanging thereto a golden charger by chains of the same metal, laid in it the dress, whilst Ali watched him from behind the door, and presently he cried out, saying, "Where are the sharpers of Cairo? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land? Whoso can take this dress by his sleight, 'tis his!" Then he pronounced certain magical words and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew whinger in grip; but the other turned and conjured, saying to his hand, "Hold with the sword;" whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his

[1] Arab. "Ijtilá" = the displaying of the bride on her wedding night so often alluded to in The Nights.

left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldst save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore an thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee, that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune overrideth my fortunes I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew and said to him, "There is no help for it but I must have the dress and thou must become a True Believer." Asked the Jew, "Is this thy will and last word," and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hoofs and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard[1] and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth of the Castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he brought

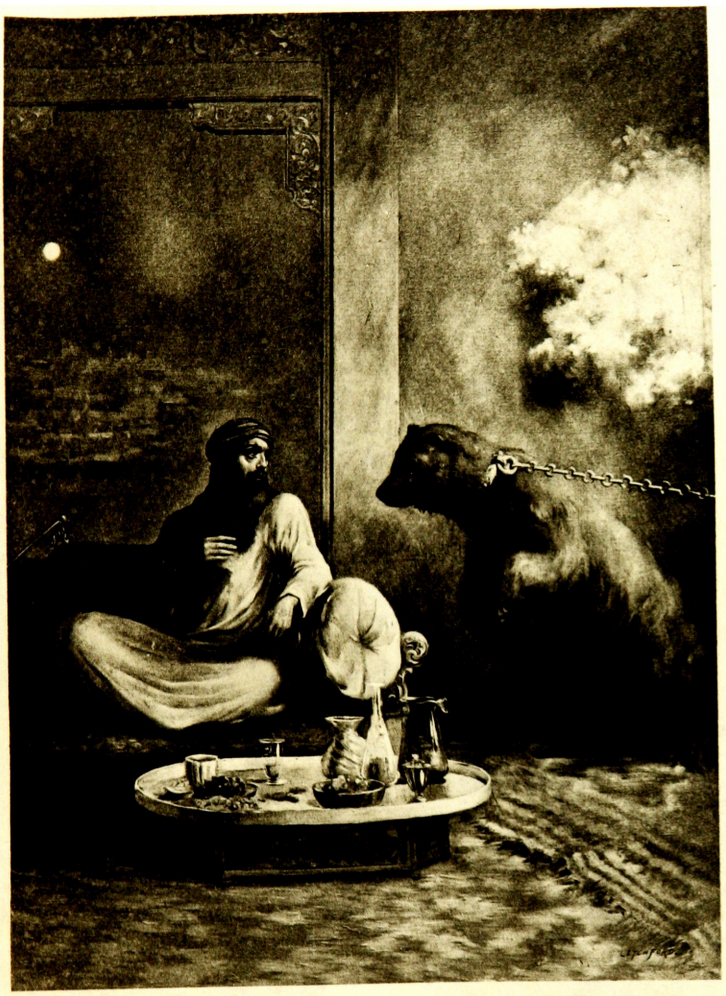
[1] Arab. Khiskhánah; a mixed word from Khaysh = canvass or stuffs generally and Pers. Khánah = house room. Dozy (s.v.) says *armoire, buffet.*

his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets, that I may buy me an ass." Asked the Jew, "What wilt thou do with him?"; and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the Ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So, when the water-carrier's wife came to bring him his fodder, he butted her with his head and she fell on her back; whereupon he sprang on her and smiting her brow with his mouth, put out and displayed that which his begetter left him. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband the intended water-carrier came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened?"; and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off my bosom he had done with me a foul thing." So he carried the ass back to the Jew, who said to him, "Wherefore hast thou brought him back?" and he replied, "He did a foul thing with my wife." So the Jew gave him his money again and he went away; and Azariah said to Ali, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Seventeenth Night,

She continued, It hath reached me, O auspicious King, that when the water-carrier brought back the ass, its Jew owner returned to him the monies and turning to Ali of Cairo said, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me? But since it pleaseth thee to be an ass, I will make thee a spectacle and a laughing stock to great and small." Then he mounted him and rode till he came without the city, when he brought out the ashes in powder and conjuring over it sprinkled it upon the air and immediately the Castle appeared. He entered and taking the saddle-bags off the ass's back set up

. . . whereupon he instantly became a bear and the Jew put a collar about his neck, muzzled him and chained him to a picket of iron. Then he sat down and ate and drank.



the rod and hung to it the charger wherein were the clothes proclaiming aloud, "Where be the clever ones of all quarters who may avail to take this dress?" Then he conjured as before and meat was set before him and he ate and then wine when he drank; after which he took a cup of water and muttering certain words thereover, sprinkled it on the ass Ali, saying, "Quit this form and return to thy former shape." Ali straightway became a man once more and Azariah said to him, "O Ali, take good advice and be content with my mischief. Thou hast no call to marry Zaynab nor to take my daughter's dress, for 'tis no easy matter for thee: so leave greed and 'twill be better for thee; else will I turn thee into a bear or an ape or set on thee an Ifrit, who will cast thee behind the Mountain Kaf." He replied, "I have engaged to take the dress and needs must I have it and thou must Islamise or I will slay thee." Rejoined the Jew, "O Ali, thou art like a walnut; unless it be broken it cannot be eaten." Then he took a cup of water and conjuring over it, sprinkled Ali with somewhat thereof, saying, "Take thou shape of bear;" whereupon he instantly became a bear and the Jew put a collar about his neck, muzzled him and chained him to a picket of iron. Then he sat down and ate and drank, now and then throwing him a morsel of his orts and emptying the dregs of the cup over him, till the morning, when he rose and laid by the tray and the dress and conjured over the bear, which followed him to the shop. There the Jew sat down and emptied the gold and silver into the trays before Ali, after binding him by the chain; and the bear there abode seeing and comprehending but not able to speak. Presently up came a man and a merchant, who accosted the Jew and said to him, "O Master, wilt thou sell me yonder bear? I have a wife who is my cousin and is sick; and they have prescribed for her to eat bears' flesh and anoint herself with bears' grease." At this the Jew rejoiced and said to himself, "I will sell him to this merchant, so he may slaughter him and we be at peace from him." And Ali also said in his mind, "By Allah, this fellow meaneth to slaughter me; but deliverance is with the Almighty." Then said the Jew, "He is a present from me to thee." So the merchant took him and carried him to the butcher, to whom he said, "Bring thy tools and company me." The butcher took his knives and followed the merchant to his house, where he bound the beast and fell to sharpening his blade: but, when he went up to him to slaughter him, the bear escaped from his hands and rising into the air, disappeared from

sight between heaven and earth; nor did he cease flying till he alighted at the Jew's castle. Now the reason thereof was on this wise. When the Jew returned home, his daughter questioned him of Ali and he told her what had happened; whereupon she said, "Summon a Jinni and ask him of the youth, whether he be indeed Mercury Ali or another who seeketh to put a cheat on thee." So Azariah called a Jinni by conjurations and questioned him of Ali; and he replied, "'Tis Ali of Cairo himself. The butcher hath pinioned him and whetted his knife to slaughter him." Quoth the Jew, "Go, snatch him up and bring him hither, ere the butcher cut his throat." So the Jinni flew off and, snatching Ali out of the butcher's hands, bore him to the palace and set him down before the Jew, who took a cup of water and conjuring over it, sprinkled him therewith, saying, "Return to thine own shape." And he straightway became a man again as before. The Jew's daughter Kamar,[1] seeing him to be a handsome young man, fell in love with him and he fell in love with her; and she said to him, "O unlucky one, why dost thou go about to take my dress, enforcing my father to deal thus with thee?" Quoth he, "I have engaged to get it for Zaynab the Coney-catcher, that I may wed her therewith." And she said, "Others than thou have played pranks with my father to get my dress, but could not win to it," presently adding, "So put away this thought from thee." But he answered, "Needs must I have it, and thy father must become a Moslem, else I will slay him." Then said the Jew, "See, O my daughter, how this unlucky fellow seeketh his own destruction," adding, "Now I will turn thee into a dog." So he took a cup graven with characters and full of water and conjuring over it, sprinkled some of it upon Ali, saying, "Take thou form of dog." Whereupon he straightway became a dog, and the Jew and his daughter drank together till the morning, when the father laid up the dress and charger and mounted his mule. Then he conjured over the dog, which followed him, as he rode towards the town, and all dogs barked at Ali[2] as he passed, till he came to the shop of a broker, a seller of second-hand goods, who rose and drove away the dogs, and Ali lay down before him. The Jew turned and looked for him, but

[1] The Bresl. Edit. "Kamarîyah" = Moon-like (fem.) for Moon.

[2] Every traveller describes the manners and customs of dogs in Eastern cities where they furiously attack all canine intruders. I have noticed the subject in writing of Al-Medinah where the beasts are confined to the suburbs. (Pilgrimage ii. 52–54.)

finding him not, passed onwards. Presently, the broker shut up his shop and went home, followed by the dog, which, when his daughter saw enter the house, she veiled her face and said, "O my papa, dost thou bring a strange man in to me?" He replied, "O my daughter, this is a dog." Quoth she, "Not so, 'tis Ali the Cairene, whom the Jew Azariah hath enchanted;" and she turned to the dog and said to him, "Art not Ali of Cairo?" And he signed to her with his head, "Yes." Then her father asked her, "Why did the Jew enchant him?"; and she answered, "Because of his daughter Kamar's dress; but I can release him." Said the broker, " An thou canst indeed do him this good office, now is the time," and she, "If he will marry me, I will release him." And he signed to her with his head, "Yes." So she took a cup of water, graven with certain signs and conjuring over it, was about to sprinkle Ali therewith, when lo and behold! she heard a great cry and the cup fell from her hand. She turned and found that it was her father's handmaid, who had cried out; and she said to her, "O my mistress, is't thus thou keepest the covenant between me and thee? None taught thee this art save I, and thou didst agree with me that thou wouldst do naught without consulting me and that whoso married thee should marry me also, and that one night should be mine and one night thine." And the broker's daughter said, " 'Tis well." When the broker heard the maid's words, he asked his daughter, "Who taught the maid?"; and she answered, "O my papa, enquire of herself." So he put the question and she replied, "Know, O my lord, that, when I was with Azariah the Jew, I used to spy upon him and listen to him, when he performed his gramarye; and when he went forth to his shop in Baghdad, I opened his books and read in them, till I became skilled in the Cabbala-science. One day, he was warm with wine and would have me lie with him, but I objected, saying, 'I may not grant thee this except thou become a Moslem.' He refused and I said to him, 'Now for the Sultan's market.'[1] So he sold me to thee and I taught my young mistress, making it a condition with her that she should do naught without my counsel, and that whoso might wed her should wed me also, one night for me and one night for her." Then she took a cup of water and conjuring over it, sprinkled the dog therewith; saying, "Return

[1] She could legally compel him to sell her; because, being an Infidel, he had attempted to debauch a Moslemah.

thou to form of man." And he straightway was restored to his former shape; whereupon the broker saluted him with the salam and asked him the reason of his enchantment. So Ali told him all that had passed——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Eighteenth Night.

She resumed, It hath reached me, O auspicious King, that the broker, having saluted Ali of Cairo with the salam, asked him the reason of his enchantment and what had befallen him; and he answered by telling him all that had passed, when the broker said to him, "Will not my daughter and the handmaid suffice thee?" but he answered, "Needs must I have Zaynab also." Now suddenly there came a rap at the door and the maid said, "Who is at the door?" The knocker replied, "Kamar, daughter of Azariah the Jew; say me, is Ali of Cairo with you?" Replied the broker's daughter, "O thou daughter of a dog! If he be with us, what wilt thou with him? Go down, O maid, and open to her." So the maid let her in, and when she looked upon Ali and he upon her, he said, "What bringeth thee hither O dog's daughter?" Quoth she, "I testify that there is no god but *the* God and I testify that Mohammed is the Apostle of God." And, having thus Islamised, she asked him, " Do men in the Faith of Al-Islam give marriage portions to women or do women dower men?" Quoth he, "Men endow women." "Then," said she, "I come and dower myself for thee, bringing thee, as my marriage-portion, my dress together with the rod and charger and chains and the head of my father, the enemy of thee and the foeman of Allah." And she threw down the Jew's head before him. Now the cause of her slaying her sire was as follows. On the night of his turning Ali into a dog, she saw, in a dream, a speaker who said to her, "Become a Moslemah." She did so; and as soon as she awoke next morning she expounded Al-Islam to her father who refused to embrace the Faith; so she drugged him with Bhang and killed him. As for Ali, he took the gear and said to the broker, "Meet we to-morrow at the Caliph's Divan, that I may take thy daughter and the handmaid to wife." Then he set out rejoicing, to return to the barrack of the Forty. On his way he met a sweetmeat seller, who was beating hand upon hand and

saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Folk's labour hath waxed sinful and man is active only in fraud!" Then said he to Ali, "I conjure thee, by Allah, taste of this confection!" So Ali took a piece and ate it and fell down senseless, for there was Bhang therein; whereupon the sweetmeat-seller seized the dress and the charger and the rest of the gear and thrusting them into the box where he kept his sweetmeats hoisted it up and made off. Presently he met a Kazi, who called to him, saying, "Come hither, O sweetmeat seller!" So he went up to him and setting down his sack laid the tray of sweetmeats upon it and asked, "What dost thou want?" "Halwá and dragées,[1]" answered the Kazi and, taking some in his hand, said, "Both of these are adulterated." Then he brought out sweetmeats from his breast-pocket[2] and gave them to the sweetmeat-seller, saying, "Look at this fashion; how excellent it is! Eat of it and make the like of it." So he ate and fell down senseless, for the sweetmeats were drugged with Bhang, whereupon the Kazi bundled him into the sack and made off with him, charger and chest and all, to the barrack of the Forty. Now the Judge in question was Hasan Shuman and the reason of this was as follows. When Ali had been gone some days in quest of the dress and they heard no news of him, Calamity Ahmad said to his men, "O lads, go and seek for your brother Ali of Cairo." So they sallied forth in quest of him and among the rest Hasan Shuman the Pestilence, disguised in a Kazi's gear. He came upon the sweetmeat-seller and, knowing him for Ahmad al-Lakit[3] suspected him of having played some trick upon Ali; so he drugged him and did as we have seen. Meanwhile, the other Forty fared about the streets and highways making search in different directions, and amongst them Ali Kitf al-Jamal, who espying a crowd, made towards the people and found the Cairene Ali lying drugged and senseless in their midst. So he revived him and he came to himself and seeing the folk flocking around him asked, "Where am I?" Answered Ali Camel-shoulder and his comrades, "We found thee lying here drugged but know not who drugged thee." Quoth Ali, "'Twas

[1] Arab. "Haláwat wa Mulabbas"; the latter etymologically means one dressed or clothed. Here it alludes to almonds, etc., clothed or coated with sugar. See Dozy (s.v.) "labas."

[2] Arab. "'Ubb" from a root = being long: Dozy (s.v.), says poche au sein; Habb al-'ubb is a woman's ornament.

[3] Who, it will be remembered, was Dalilah's grandson.

a certain sweetmeat-seller who drugged me and took the gear from me; but where is he gone?" Quoth his comrades, "We have seen nothing of him; but come, rise and go home with us." So they returned to the barrack, where they found Ahmad al-Danaf, who greeted Ali and enquired if he had brought the dress. He replied, "I was coming hither with it and other matters, including the Jew's head, when a sweetmeat-seller met me and drugged me with Bhang and took them from me." Then he told him the whole tale ending with, "If I come across that man of goodies again, I will requite him." Presently Hasan Shuman came out of a closet and said to him, "Hast thou gotten the gear, O Ali?" So he told him what had befallen him and added, "If I know whither the rascal is gone and where to find the knave, I would pay him out. Knowest thou whither he went?" Answered Hasan, "I know where he is," and opening the door of the closet, showed him the sweetmeat-seller within, drugged and senseless. Then he aroused him and he opened his eyes and finding himself in presence of Mercury Ali and Calamity Ahmad and the Forty, started up and said, "Where am I and who hath laid hands on me?" Replied Shuman, "'Twas I laid hands on thee;" and Ali cried, "O perfidious wretch, wilt thou play thy pranks on me?" And he would have slain him: but Hasan said to him, "Hold thy hand for this fellow is become thy kinsman." "How my kinsman?" quoth Ali; and quoth Hasan, "This is Ahmad al-Lakit son of Zaynab's sister." Then said Ali to the prisoner, "Why didst thou thus, O Lakit?" and he replied, "My grandmother, Dalilah the Wily, bade me do it; only because Zurayk the fishmonger foregathered with the old woman and said, 'Mercury Ali of Cairo is a sharper and a past master in knavery, and he will certainly slay the Jew and bring hither the dress.' So she sent for me and said to me, 'O Ahmad, dost thou know Ali of Cairo?' Answered I, 'Indeed I do and 'twas I directed him to Ahmad al-Danaf's lodging when he first came to Baghdad.' Quoth she, 'Go and set thy nets for him, and if he have brought back the gear, put a cheat on him and take it from him.' So I went round about the highways of the city, till I met a sweetmeat-seller and buying his clothes and stock-in-trade and gear for ten dinars, did what was done." Thereupon quoth Ali, "Go back to thy grandmother and Zurayk, and tell them that I have brought the gear and the Jew's head and tell them to meet me to-morrow at the Caliph's

Divan, there to receive Zaynab's dowry." And Calamity Ahmad rejoiced in this and said, "We have not wasted our pains in rearing thee, O Ali!" Next morning Ali took the dress, the charger, the rod and the chains of gold, together with the head of Azariah the Jew mounted on a pike, and went up, accompanied by Ahmad al-Danaf and the Forty, to the Divan, where they kissed ground before the Caliph——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Nineteenth Night.

She said, It hath reached me, O auspicious King, that when Ali the Cairene went up to the Caliph's Divan, accompanied by his uncle Ahmad al-Danaf and his lads they kissed ground before the Caliph who turned and seeing a youth of the most valiant aspect, enquired of Calamity Ahmad concerning him and he replied, "O Commander of the Faithful, this is Mercury Ali the Egyptian captain of the brave boys of Cairo, and he is the first of my lads." And the Caliph loved him for the valour that shone from between his eyes, testifying for him and not against him. Then Ali rose; and, casting the Jew's head down before him, said, "May thine every enemy be like this one, O Prince of True Believers!" Quoth Al-Rashid, "Whose head is this?"; and quoth Ali, " 'Tis the head of Azariah the Jew." "Who slew him?" asked the Caliph. So Ali related to him all that had passed, from first to last, and the Caliph said, "I had not thought thou wouldst kill him, for that he was a sorcerer." Ali replied, "O Commander of the Faithful, my Lord made me prevail to his slaughter." Then the Caliph sent the Chief of Police to the Jew's palace, where he found him lying headless; so he laid the body on a bier,[1] and carried it to Al-Rashid, who commanded to burn it. Whereat, behold, up came Kamar and kissing the ground before the Caliph, informed him that she was the daughter of Jew Azariah and that she had become a Moslemah. Then she renewed her profession

[1] Arab. "Tábút," a term applied to the Ark of the Covenant (Koran ii. 349), which contained Moses' rod and shoes, Aaron's mitre, the manna-pot, the broken Tables of the Law, and the portraits of all the prophets which are to appear till the end of time—an extensive list for a box measuring 3 by 2 cubits. Europeans often translate it coffin, but it is properly the wooden case placed over an honoured grave. "Irán" is the Ark of Moses' exposure, also the large hearse on which tribal chiefs were carried to earth.

of Faith before the Commander of the Faithful and said to him "Be thou my intercessor with Sharper Ali that he take me to wife." She also appointed him her guardian to consent to her marriage with the Cairene, to whom he gave the Jew's palace and all its contents, saying, "Ask a boon of me." Quoth Ali, "I beg of thee to let me stand on thy carpet and eat of thy table;" and quoth the Caliph, "O Ali, hast thou any lads?" He replied, "I have forty lads; but they are in Cairo." Rejoined the Caliph, "Send to Cairo and fetch them hither," presently adding, "But, O Ali, hast thou a barrack for them?" "No," answered Ali; and Hasan Shuman said, "I make him a present of my barrack with all that is therein, O Commander of the Faithful." However, the Caliph retorted, saying, "Thy lodging is thine own, O Hasan;" and he bade his treasurer give the court architect ten thousand dinars, that he might build Ali a hall with four daïses and forty sleeping-closets for his lads. Then said he, "O Ali, hast thou any further wish, that we may command its fulfilment?"; and said Ali, "O King of the age, be thou my intercessor with Dalilah the Wily that she give me her daughter Zaynab to wife and take the dress and gear of Azariah's girl in lieu of dower." Dalilah accepted the Caliph's intercession and accepted the charger and dress and what not, and they drew up the marriage contracts between Ali and Zaynab and Kamar, the Jew's daughter and the broker's daughter and the handmaid. Moreover, the Caliph assigned him a solde with a table morning and evening, and stipends and allowances for fodder; all of the most liberal. Then Ali the Cairene fell to making ready for the wedding festivities and, after thirty days, he sent a letter to his comrades in Cairo, wherein he gave them to know of the favours and honours which the Caliph had bestowed upon him and said, "I have married four maidens and needs must ye come to the wedding." So, after a reasonable time the forty lads arrived and they held high festival; he homed them in his barrack and entreated them with the utmost regard and presented them to the Caliph, who bestowed on them robes of honour and largesse. Then the tiring-women displayed Zaynab before Ali in the dress of the Jew's daughter, and he went in unto her and found her a pearl unthridden and a filly by all save himself unridden. Then he went in unto the three other maidens and found them accomplished in beauty and loveliness. After this it befel that Ali of Cairo was one night on guard by the Caliph who said to him, "I wish thee

O Ali, to tell me all that hath befallen thee from first to last with Dalilah the Wily and Zaynab the Coney-catcher and Zurayk the Fishmonger." So Ali related to him all his adventures and the Commander of the Faithful bade record them and lay them up in the royal muniment-rooms. So they wrote down all that had befallen him and kept it in store with other histories for the people of Mohammed the Best of Men. And Ali and his wives and comrades abode in all solace of life, and its joyance, till there came to them the Destroyer of Delights and Sunderer of Societies; and Allah (be He extolled and exalted!) is All-knowing![1] And also men relate the tale of

ARDASHIR AND HAYAT AL-NUFUS.[2]

THERE was once in the city of Shíráz a mighty King called Sayf al-A'azam Shah, who had grown old, without being blessed with a son. So he summoned the physicists and physicians and said to them, "I am now in years and ye know my case and the state of the kingdom and its ordinance; and I fear for my subjects after me; for that up to this present I have not been vouchsafed a son." Thereupon they replied, "We will compound thee a somewhat of drugs wherein shall be efficacy, if it please Almighty Allah!" So they mixed him drugs, which he used and knew his wife carnally, and she conceived by leave of the Most High Lord, who saith to a thing, "Be," and it becometh. When her months were accomplished, she gave birth to a male child like the moon, whom his father named Ardashir,[3] and he grew up and throve and applied himself to the study of learning and letters, till he attained the age of fifteen. Now there was in Al-Irak a King called Abd al-Kádir who had a daughter, by name Hayát al-Nufús, and she was like the rising full moon; but she had an hatred for men and the folk very hardly dared name mankind in her presence. The Kings of the Chosroës had sought her in

[1] *i.e.* What we have related is not "Gospel Truth."

[2] Omitted by Lane (iii. 252) "because little more than a repetition" of Taj al-Mulúk and the Lady Dunyá. This is true; but the nice progress of the nurse's pimping is a well-finished picture and the old woman's speech (*infra* p. 243) is a gem.

[3] Artaxerxes; in the Mac. Edit. Azdashir, a misprint.

marriage of her sire; but, when he spoke with her thereof, she said, "Never will I do this; and if thou force me thereto, I will slay myself." Now Prince Ardashir heard of her fame and fell in love with her and told his father who, seeing his case, took pity on him and promised him day by day that he should marry her. So he despatched his Wazir to demand her in wedlock, but King Abd al-Kadir refused, and when the Minister returned to King Sayf al-A'azam and acquainted him with what had befallen his mission and the failure thereof, he was wroth with exceeding wrath and cried, "Shall the like of me send to one of the Kings on a requisition and he accomplish it not?" Then he bade a herald make proclamation to his troops, bidding them bring out the tents and equip them for war with all diligence, though they should borrow money for the necessary expenses; and he said, "I will on no wise turn back, till I have laid waste King Abd al-Kadir's dominions and slain his men and plundered his treasures and blotted out his traces!" When the report of this reached Ardashir he rose from his carpet-bed, and going in to his father, kissed ground[1] between his hands and said, "O mighty King, trouble not thyself with aught of this thing"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Twentieth Night,

She continued, It hath reached me, O auspicious King, that when report of this reached the Prince he went in to his sire the King and, kissing ground between his hands, said, "O mighty King, trouble not thy soul with aught of this thing and levy nòt thy champions and armies neither spend thy monies. Thou art stronger than he, and if thou loose upon him this thy host, thou wilt lay waste his cities and dominions and spoil his good and slay his strong men and himself; but when his daughter shall come to know what hath befallen her father and his people by reason of her, she will slay herself, and I shall die on her account; for I can never live after her; no, never." Asked the King, "And what

[1] I use "kiss ground" as we say "kiss hands." But it must not be understood literally: the nearest approach would be to touch the earth with the finger-tips and apply them to the lips or brow. Amongst Hindus the Ashtánga-prostration included actually kissing the ground.

then thinkest thou to do, O my son?" and the Prince answered, "I will don a merchant's habit and cast about how I may win to the Princess and compass my desire of her." Quoth Sayf al-A'azam, "Art thou determined upon this?"; and quoth the Prince, "Yes, O my sire;" whereupon the King called to his Wazir, and said to him, "Do thou journey with my son, the core of my heart, and help him to win his will and watch over him and guide him with thy sound judgment, for thou standest to him even in my stead." "I hear and obey," answered the Minister; and the King gave his son three hundred thousand dinars in gold and great store of jewels and precious stones and goldsmiths' ware and stuffs and other things of price. Then Prince Ardashir went in to his mother and kissed her hands and asked her blessing. She blessed him and, forthright opening her treasures, brought out to him necklaces and trinkets and apparel and all manner of other costly objects hoarded up from the time of the bygone Kings, whose price might not be evened with coin. Moreover, he took with him of his Mamelukes and negro-slaves and cattle all that he needed for the road and clad himself and the Wazir and their company in traders' gear. Then he farewelled his parents and kinsfolk and friends; and, setting out, fared on over wolds and wastes all hours of the day and watches of the night; and whenas the way was longsome upon him he improvised these couplets,

"My longing bred of love with mine unease for ever grows; * Nor against all the wrongs of time one succourer arose:
When Pleiads and the Fishes show in sky the rise I watch, * As worshipper within whose breast a pious burning glows:
For Star o' Morn I speer until at last when it is seen, * I'm madded with my passion and my fancy's woes and throes:
I swear by you that never from your love have I been loosed; * Naught am I save a watcher who of slumber nothing knows!
Though hard appear my hope to win, though languor aye increase, * And after thee my patience fails and ne'er a helper shows;
Yet will I wait till Allah shall be pleased to join our loves; * I'll mortify the jealous and I'll mock me of my foes."

When he ended his verse he swooned away and the Wazir sprinkled rose-water on him, till the Prince came to himself, when the Minister said to him, "O King's son, possess thy soul in patience; for the consequence of patience is consolation, and behold, thou art on the way to whatso thou wishest." And he ceased not to bespeak him fair and comfort him till his trouble

subsided; and they continued their journey with all diligence. Presently, the Prince again became impatient of the length of the way and bethought him of his beloved and recited these couplets,

"Longsome is absence, restlessness increaseth and despite; * And burn my vitals in the blaze my love and longings light:
Grows my hair gray from pains and pangs which I am doomèd bear * For pine, while tear-floods stream from eyes and sore offend my sight:
I swear, O Hope of me, O End of every wish and will, * By Him who made mankind and every branch with leafage dight,
A passion-load for thee, O my Desire, I must endure, * And boast I that to bear such load no lover hath the might.
Question the Night of me and Night thy soul shall satisfy * Mine eyelids never close in sleep throughout the livelong night."

Then he wept with sore weeping and 'plained of that he suffered for stress of love-longing; but the Wazir comforted him and spoke him fair, promising him the winning of his wish; after which they fared on again for a few days, when they drew near to the White City, the capital of King Abd al-Kadir, soon after sunrise. Then said the Minister to the Prince, "Rejoice, O King's son, in all good; for see, yonder is the White City, that which thou seekest." Whereat the Prince rejoiced with exceeding joy and recited these couplets,

"My friends, I yearn in heart distraught for him; * Longing abides and with sore pains I brim:
I mourn like childless mother, nor can find * One to console me when the light grows dim;
Yet when the breezes blow from off thy land, * I feel their freshness shed on heart and limb;
And rail mine eyes like water-laden clouds, * While in a tear-sea shed by heart I swim."

Now when they entered the White City they asked for the Merchants' Khan, a place of moneyed men; and when shown the hostelry they hired three magazines and on receiving the keys[1] they laid up therein all their goods and gear. They abode in the Khan till they were rested, when the Wazir applied himself to devise a device for the Prince,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

[1] The "key" is mentioned because a fee so called (miftáh) is paid on its being handed to the new lodger. (Pilgrimage i. 62.)

When it was the Seven Hundred and Twenty-first Night,

She pursued, It hath reached me, O auspicious King, that the Prince and the Minister alighted at the Khan and lodged their goods in the ground-floor magazines and there settled their servants. Then they tarried awhile till they had rested, when the Wazir arose and applied himself to devise a device for the Prince, and said to him, "I have bethought me of somewhat wherein, methinks, will be success for thee, so it please Almighty Allah." Quoth Ardashir, "O thou Wazir of good counsel, do what cometh to thy mind, and may the Lord direct thy rede aright!" Quoth the Minister, "I purpose to hire thee a shop in the market-street of the stuff-sellers and set thee therein; for that all, great and small, have recourse to the bazar and, meseems, when the folk see thee with their own eyes sitting in the shop their hearts will incline to thee and thou wilt thus be enabled to attain thy desire, for thou art fair of favour and souls incline to thee and sight rejoiceth in thee." The other replied, "Do what seemeth good to thee." So the Wazir forthright began to robe the Prince and himself in their richest raiment and, putting a purse of a thousand dinars in his breast-pocket, went forth and walked about the city, whilst all who looked upon them marvelled at the beauty of the King's son, saying, "Glory be to Him who created this youth 'of vile water'[1]! Blessed be Allah excellentest of Creators!" Great was the talk anent him and some said, "This is no mortal, 'this is naught save a noble angel'";[2] and others, "Hath Rizwán, the door-keeper of the Eden-garden, left the gate of Paradise unguarded, that this youth hath come forth." The people followed them to the stuff-market, where they entered and stood, till there came up to them an old man of dignified presence and venerable appearance, who saluted them, and they returned his salam. Then the Shaykh said to them, "O my lords, have ye any need, that we may have the honour of accomplishing?"; and the Wazir asked him, "Who art thou, O elder?" He answered, "I am the Overseer of the market." Quoth the Wazir, "Know then, O Shaykh, that this youth is my son and I wish to hire him a shop in the

[1] The Koranic term for semen, often quoted.
[2] Koran, xii. 31, in the story of Joseph, before noticed.

bazar, that he may sit therein and learn to sell and buy and take and give, and come to ken merchants' ways and habits." "I hear and I obey," replied the Overseer and brought them without stay or delay the key of a shop, which he caused the brokers sweep and clean. And they did his bidding. Then the Wazir sent for a high mattress, stuffed with ostrich-down, and set it up in the shop, spreading upon it a small prayer-carpet, and a cushion fringed with broidery of red gold. Moreover he brought pillows and transported thither so much of the goods and stuffs that he had brought with him as filled the shop. Next morning the young Prince came and opening the shop, seated himself on the divan, and stationed two Mamelukes, clad in the richest of raiment before him and two black slaves of the goodliest of the Abyssinians in the lower part of the shop. The Wazir enjoined him to keep his secret from the folk, so thereby he might find aid in the winning of his wishes; then he left him and charging him to acquaint him with what befel him in the shop, day by day returned to the Khan. The Prince sat in the shop till night as he were the moon at its fullest, whilst the folk, hearing tell of his comeliness, flocked to the place, without errand, to gaze on his beauty and loveliness and symmetry and perfect grace and glorify the Almighty who created and shaped him, till none could pass through that bazar for the excessive crowding of the folk about him. The King's son turned right and left, abashed at the throng of people that stared at him, hoping to make acquaintance with some one about the court, of whom he might get news of the Princess; but he found no way to this, wherefore his breast was straitened. Meanwhile, the Wazir daily promised him the attainment of his desire and the case so continued for a time till, one morning, as the youth sat in the shop, there came up an old woman of respectable semblance and dignified presence clad in raiment of devotees[1] and followed by two slave-girls like moons. She stopped before the shop and, having considered the Prince awhile, cried, "Glory be to God who fashioned that face and perfected that figure!" Then she saluted him and he returned her salam and seated her by his side. Quoth she, "Whence cometh thou, O fair of favour?"; and quoth he, "From the parts of Hind, O my mother; and I have come to this city to

[1] Probably the white woollens, so often mentioned, whose use is now returning to Europe, where men have a reasonable fear of dyed stuffs, especially since Aniline conquered Cochineal.

see the world and look about me." "Honour to thee for a visitor! What goods and stuffs hast thou? Show me something handsome, fit for Kings." "If thou wish for handsome stuffs, I will show them to thee; for I have wares that beseem persons of every condition." "O my son, I want somewhat costly of price and seemly to sight; brief, the best thou hast." "Thou must needs tell me for whom thou seekest it, that I may show thee goods according to the rank of the requirer." "Thou speakest sooth, O my son," said she. "I want somewhat for my mistress, Hayat al-Nufus, daughter of Abd al-Kadir, lord of this land and King of this country." Now when Ardashir heard his mistress's name, his reason flew for joy and his heart fluttered and he gave no order to slave or servant, but, putting his hand behind him, pulled out a purse of an hundred dinars and offered it to the old woman, saying, "This is for the washing of thy clothes." Then he again put forth his hand and brought out of a wrapper a dress worth ten thousand dinars or more and said to her, "This is of that which I have brought to your country." When the old woman saw it, it pleased her and she asked, "What is the price of this dress, O perfect in qualities?" Answered he, "I will take no price for it!" whereupon she thanked him and repeated her question; but he said, "By Allah, I will take no price for it. I make thee a present of it, an the Princess will not accept it and 'tis a guest-gift from me to thee. Alhamdolillah—Glory be to God—who hath brought us together, so that, if one day I have a want, I shall find in thee a helper to me in winning it!" She marvelled at the goodliness of his speech and the excess of his generosity and the perfection of his courtesy and said to him, "What is thy name, O my lord?" He replied, "My name is Ardashir;" and she cried, "By Allah this is a rare name! Therewith are Kings' sons named, and thou art in a guise of the sons of the merchants!" Quoth he, "Of the love my father bore me, he gave me this name, but a name signifieth naught;" and quoth she in wonder, "O my son, take the price of thy goods." But he swore that he would not take aught. Then the old lady said to him, "O my dear one, Truth (I would have thee know) is the greatest of all things and thou hadst not dealt thus generously by me but for a special reason: so tell me thy case and thy secret thought; belike thou hast some wish to whose winning I may help thee." Thereupon he laid his hand in hers and, after exacting an oath of secrecy,

told her the whole story of his passion for the Princess and his condition by reason thereof. The old woman shook her head and said, "True; but O my son, the wise say, in the current adage, 'An thou wouldest be obeyed, abstain from ordering what may not be made'; and thou, my son, thy name is Merchant, and though thou hadst the keys of the Hidden Hoards, yet wouldst thou be called naught but Merchant. An thou wouldst rise to high rank, according to thy station, then seek the hand of a Kazi's daughter or even an Emir's; but why, O my son, aspirest thou to none but the daughter of the King of the age and the time, and she a clean maid, who knoweth nothing of the things of the world and hath never in her life seen anything but her palace wherein she dwelleth? Yet, for all her tender age, she is intelligent, shrewd, vivacious, penetrating, quick of wit, sharp of act and rare of rede: her father hath no other child and she is dearer to him than his life and soul. Every morning he cometh to her and giveth her good-morrow, and all who dwell in the palace stand in dread of her. Think not, O my son, that any dare bespeak her with aught of these words; nor is there any way for me thereto. By Allah, O my son, my heart and vitals love thee and were it in my power to give thee access to her, I would assuredly do it; but I will tell thee somewhat, wherein Allah may haply appoint the healing of thy heart, and will risk life and goods for thee, till I win thy will for thee." He asked, "And what is that, O my mother?" and she answered, "Seek of me the daughter of a Wazir or an Emir, and I will grant thy request; but it may not be that one should mount from earth to heaven at one bound." When the Prince heard this, he replied to her with courtesy and sense, "O my mother, thou art a woman of wit and knowest how things go. Say me doth a man, when his head irketh him, bind up his hand?" Quoth she, "No, by Allah, O my son"; and quoth he, "Even so my heart seeketh none but her and naught slayeth me but love of her. By Allah, I am a dead man, and I find not one to counsel me aright and succour me! Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Twenty-second Night,

She resumed, It hath reached me, O auspicious King, that Ardashir, the King's son said to the old woman, "Allah upon thee, O

my mother, take pity on my strangerhood and the streaming of my tears." Replied she, "By Allah, O my son, thy words rend my heart, but my hand hath no cunning wherewith to help thee." Quoth he, "I beseech thee of thy favour, carry her a letter and kiss her hands for me." So she had compassion on him and said, "Write what thou wilt and I will bear it to her." When he heard this, he was ready to fly for joy and calling for ink-case and paper, wrote these couplets,

"O Hayát al-Nufús, be gen'rous, and incline * To one who loving thee for parting's doomed to pine.
I was in all delight, in gladsomest of life, * But now I am distraught with sufferings condign.
To wakefulness I cling through longsomeness of night * And with me sorrow chats[1] through each sad eye of mine;
Pity a lover sad, a sore afflicted wretch, * Whose eyelids ever ulcered are with tearful brine;
And when the morning comes at last, the real morn, * He finds him drunken and distraught with passion's wine."

Then he folded the scroll and kissing it, gave it to the old woman; after which he put his hand to a chest and took out a second purse containing an hundred dinars, which he presented to her, saying, "Divide this among the slave girls." She refused it and cried, "By Allah, O my son, I am not with thee for aught of this!"; however, he thanked her and answered, "There is no help but that thou accept of it." So she took it and kissing his hands, returned home; and going in to the Princess, cried, "O my lady, I have brought thee somewhat the like whereof is not with the people of our city, and it cometh from a handsome young man, than whom there is not a goodlier on earth's face!" She asked, "O my nurse, and whence cometh the youth?" and the old

[1] Arab. "samír," one who enjoys the musámarah or night-talk outside the Arab tents "Samar" is the shade of the moon, or half darkness when only stars shine without a moon, or the darkness of a moonless night. Hence the proverb (A. P. ii. 513) "Má af'al-hú al-samar wa'l kamar;" I will not do it by moondarkness or by moonshine, *i.e.* never. I have elsewhere remarked that "Early to bed and early to rise" is a civilised maxim; most barbarians sit deep into the night in the light of the moon of a camp-fire and will not rise till nearly noon. They agree in our modern version of the old saw:—

Early to bed and early to rise
Makes a man surly and gives him red eyes.

The Shayks of Arab tribes especially transact most of their public business during the dark hours.

woman answered, "From the parts of Hind; and he hath given me this dress of gold brocade, embroidered with pearls and gems and worth the Kingdom of Chosroës and Cæsar." Thereupon she opened the dress and the whole palace was illuminated by its brightness, because of the beauty of its fashion and the wealth of unions and jewels wherewith it was broidered, and all who were present marvelled at it. The Princess examined it and, judging it to be worth no less than a whole year's revenue of her father's kingdom, said to the old woman, "O my nurse, cometh this dress from him or from another?"[1] Replied she, "From him;" and Hayat al-Nufus asked, "Is this trader of our town or a stranger?" The old woman answered, "He is a foreigner, O my lady, newly come hither; and by Allah he hath servants and slaves; and he is fair of face, symmetrical of form, well mannered, open-handed and open-hearted, never saw I a goodlier than he, save thyself." The King's daughter rejoined, "Indeed this is an extraordinary thing, that a dress like this, which money cannot buy, should be in the hands of a merchant! What price did he set on it, O my nurse?" Quoth she, "By Allah, he would set no price on it, but gave me back the money thou sentest by me and swore that he would take naught thereof, saying, 'Tis a gift from me to the King's daughter; for it beseemeth none but her; and if she will not accept it, I make thee a present of it.'" Cried the Princess, "By Allah, this is indeed marvellous generosity and wondrous munificence! But I fear the issue of his affair, lest haply[2] he be brought to necessity. Why didst thou not ask him, O my nurse, if he had any desire, that we might fulfil it for him?" The nurse replied, "O my lady, I did ask him, and he said to me, 'I have indeed a desire'; but he would not tell me what it was. However, he gave me this letter and said, 'Carry it to the Princess.'" So Hayat al-Nufus took the letter and opened and read it to the end; whereupon she was sore chafed; and lost temper and changing colour for anger she cried out to the old woman, saying, "Woe to thee, O nurse! What is the name of this dog who durst write this language to a King's daughter? What affinity is there between me and this hound that he should address me thus? By Almighty Allah, Lord of the well Zemzem and of the Hatim

[1] Suspecting that it had been sent by some Royal lover.

[2] Arab. "Rubbamá" a particle more emphatic than rubba, = perhaps, sometimes, often.

Wall,[1] but that I fear the Omnipotent, the Most High, I would send and bind the cur's hands behind him and slit his nostrils, and shear off his nose and ears and after, by way of example, crucify him on the gate of the bazar wherein is his booth!" When the old woman heard these words, she waxed yellow; her side muscles[2] quivered and her tongue clave to her mouth; but she heartened her heart and said, "Softly, O my lady! What is there in his letter to trouble thee thus? Is it aught but a memorial containing his complaint to thee of poverty or oppression, from which he hopeth to be relieved by thy favour?" Replied she, "No, by Allah, O my nurse, 'tis naught of this; but verses and shameful words! However, O my nurse, this dog must be in one of three cases: either he is Jinn-mad, and hath no wit, or he seeketh his own slaughter, or else he is assisted to his wish of me by some one of exceeding puissance and a mighty Sultan. Or hath he heard that I am one of the baggages of the city, who lie a night or two with whosoever seeketh them, that he writeth me immodest verses to debauch my reason by talking of such matters?" Rejoined the old woman, "By Allah, O my lady, thou sayst sooth! But reck not thou of yonder ignorant hound, for thou art seated in thy lofty, firm-builded and unapproachable palace, to which the very birds cannot soar neither the wind pass over it, and as for him, he is clean distraught. Wherefore do thou write him a letter and chide him angrily and spare him no manner of reproof, but threaten him with dreadful threats and menace him with death and say to him, 'Whence hast thou knowledge of me, that thou durst write me, O dog of a merchant, O thou who trudgest far and wide all thy days in wilds and wolds for the sake of gaining a dirham or a dinar? By Allah, except thou awake from thy sleep and put off thine intoxication, I will assuredly crucify thee on the gate of the market-street wherein is thy shop!' " Quoth the Princess, "I fear lest he presume, if I write to him"; and quoth the nurse, "And pray what is he and what is his rank that he should presume to us? Indeed, we write him but to the intent that his presumption may be cut off and his fear magnified."

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[1] "The broken (wall)" from Hatim = breaking. It fences the Hijr or space where Ishmael is buried (vol. vi. 205); and I have described it in Pilgrimage iii. 165.

[2] Arab. "Faráis" (plur. of farísah): the phrase has often occurred and is = our "trembled in every nerve." As often happens in Arabic, it is "horsey;" alluding to the shoulder-muscles (not shoulder-blades, Preston p. 89) between neck and flank which readily quiver in blood-horses when excited or frightened.

And she ceased not craftily to persuade her, till she called for ink-case and paper and wrote him these couplets,

"O thou who claimest to be prey of love and ecstasy; * Thou, who for passion spendest nights in grief and saddest gree:
Say, dost thou (haughty one!) desire enjoyment of the moon? * Did man e'er sue the moon for grace whate'er his lunacy?
I verily will counsel thee with rede the best to hear: * Cut short this course ere come thou nigh sore risk, nay death, to dree!
If thou to this request return, surely on thee shall fall * Sore punishment, for vile offence a grievous penalty.
Be reasonable then, be wise, hark back unto thy wits; * Behold, in very truth I speak with best advice to thee:
By Him who did all things that be create from nothingness; * Who dressed the face of heaven with stars in brightest radiancy:
If in the like of this thy speech thou dare to sin again! * I'll surely have thee crucified upon a trunk of tree."

Then she rolled up the letter and gave it to the old woman who took it and, repairing to Ardashir's shop, delivered it to him, ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that when the old woman took that letter from Hayat al-Nufus she fared forth till she found the youth who was sitting in his shop and gave it to him, saying, "Read thine answer and know that when she perused thy paper she was wroth with exceeding wrath; but I soothed her and spake her fair, till she consented to write thee a reply." He took the letter joyfully but, when he had read it and understood its drift, he wept sore, whereat the old woman's heart ached and she cried, "O my son, Allah never cause thine eyes to weep nor thy heart to mourn! What can be more gracious than that she should answer thy letter when thou hast done what thou diddest?" He replied, "O my mother what shall I do for a subtle device? Behold, she writeth to me, threatening me with death and crucifixion and forbidding me from writing to her; and I, by Allah, see my death to be better than my life; but I beg thee of thy grace[1] to carry her another letter from me." She

[1] Arab. "Fazl" = exceeding goodness as in "Fazl wa ma'rifah" = virtue and learning.

said, "Write and I warrant I'll bring thee an answer. By Allah, I will assuredly venture my life to win for thee thy wish, though I die to pleasure thee!" He thanked her and kissing her hands, wrote these verses,

"Do you threaten me wi' death for my loving you so well? *When Death to me were rest and all dying is by Fate?
And man's death is but a boon, when so longsome to him grows * His life, and rejected he lives in lonest state:
Then visit ye a lover who hath ne'er a soul to aid; * For on pious works of men Heaven's blessing shall await.
But an ye be resolved on this deed then up and on; * I'm in bonds to you, a bondsman confined within your gate:
What path have I whose patience without you is no more? * How is this, when a lover's heart in stress of love is strait?
O my lady show me ruth, who by passion am misused; * For all who love the noble stand for evermore excused."

He then folded the scroll and gave it to the old woman, together with two purses of two hundred dinars, which she would have refused, but he conjured her by oath to accept of them. So she took them both and said, "Needs must I bring thee to thy desire, despite the noses of thy foes." Then she repaired to the palace and gave the letter to Hayat al-Nufus who said, "What is this, O my nurse? Here are we in a correspondence and thou coming and going! Indeed, I fear lest the matter get wind and we be disgraced." Rejoined the old woman, "How so, O my lady? Who dare speak such word?" So she took the letter and after reading and understanding it she smote hand on hand, saying, "Verily, this is a calamity which is fallen upon us, and I know not whence this young man came to us!" Quoth the old woman, "O my lady, Allah upon thee, write him another letter; but be rough with him this time and say to him, 'An thou write me another word after this, I will have thy head struck off.' " Quoth the Princess, "O my nurse, I am assured that the matter will not end on such wise; 'twere better to break off this exchange of letters; and, except the puppy take warning by my previous threats, I will strike off his head." The old woman said, "Then write him a letter and give him to know this condition." So Hayat al-Nufus called for pen-case and paper and wrote these couplets,

"Ho, thou heedless of Time and his sore despight! * Ho, thou heart whom hopes of my favours excite!

Think O pride-full! would'st win for thyself the skies? * Would'st attain to the moon shining clear and bright?
I will burn thee with fire that shall ne'er be quenched, * Or will slay thee with scymitar's sharpest bite!
Leave it, friend, and 'scape the tormenting pains, * Such as turn hair-partings[1] from black to white.
Take my warning and fly from the road of love; * Draw thee back from a course nor seemly nor right!"

Then she folded the scroll and gave it to the old woman, who was puzzled and perplexed by the matter. She carried it to Ardashir, and the Prince read the letter and bowed his head to the earth, making as if he wrote with his finger and speaking not a word. Quoth the old woman, "How is it I see thee silent stay and not say thy say?"; and quoth he, "O my mother, what shall I say, seeing that she doth but threaten me and redoubleth in hard-heartedness and aversion?" Rejoined the nurse, "Write her a letter of what thou wilt: I will protect thee; nor let thy heart be cast down, for needs must I bring you twain together." He thanked her for her kindness and kissing her hand, wrote these couplets,

"A heart, by Allah! never soft to lover-wight, * Who sighs for union only with his friends, his sprite!
Who with tear-ulcered eyelids evermore must bide, * When falleth upon earth first darkness of the night:
Be just, be gen'rous, lend thy ruth and deign give alms * To love-molested lover, parted, forced to flight!
He spends the length of longsome night without a doze; * Fire-brent and drent in tear-flood flowing infinite:
Ah; cut not off the longing of my fondest heart * Now disappointed, wasted, flutt'ring for its blight."

Then he folded the scroll and gave it to the old woman, together with three hundred dinars, saying, "This is for the washing of thy hands." She thanked him and kissed his hands, after which she returned to the palace and gave the letter to the Princess, who took it and read it and throwing it from her fingers, sprang to her feet. Then she walked, shod as she was with pattens of gold, set with pearls and jewels, till she came to her sire's palace, whilst the vein of anger started out between her eyes, and none dared

[1] Arab. "Al-Mafárik" (plur. of Mafrak), = the pole or crown of the head, where the hair parts naturally and where baldness mostly begins.

ask her of her case. When she reached the palace, she enquired for the King, and the slave-girls and concubines replied to her, "O my lady, he is gone forth a-hunting and sporting." So she returned, as she were a rending lioness, and bespake none for the space of three hours, when her brow cleared and her wrath cooled. As soon as the old woman saw that her irk and anger were past, she went up to her and, kissing ground between her hands, asked her, "O my lady, whither went those noble steps?" The Princess answered, "To the palace of the King my sire." "And could no one do thine errand?" enquired the nurse. Replied the Princess, "No, for I went to acquaint him of that which hath befallen me with yonder cur of a merchant, so he might lay hands on him and on all the merchants of his bazar and crucify them over their shops nor suffer a single foreign merchant to tarry in our town." Quoth the old woman, "And was this thine only reason, O my lady, for going to thy sire?"; and quoth Hayat al-Nufus, "Yes, but I found him absent a-hunting and sporting and now I await his return." Cried the old nurse, "I take refuge with Allah, the All-hearing, the All-knowing! Praised be He! O my lady, thou art the most sensible of women and how couldst thou think of telling the King these fond words, which it behoveth none to publish?" Asked the Princess, "And why so?" and the nurse answered, "Suppose thou had found the King in his palace and told him all this tale and he had sent after the merchants and commanded to hang them over their shops, the folk would have seen them hanging and asked the reason and it would have been answered them, 'They sought to seduce the King's daughter.'" ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Twenty-fourth Night,

She continued, It hath reached me, O auspicious King, that the old woman said to the Princess, "Suppose thou had told this to the King and he had ordered the merchants to be hanged, would not folk have seen them and have asked the cause of the execution when the answer would have been, 'They sought to seduce the King's daughter?' Then would they have dispread divers reports concerning thee, some saying, 'She abode with them ten days, away from her palace, till they had taken their fill of her'; and

other some in otherguise; for woman's honour, O my lady, is like ourded milk, the least dust fouleth it; and like glass, which, if it be cracked, may not be mended. So beware of telling thy sire or any other of this matter, lest thy fair fame be smirched, O mistress mine, for 'twill never profit thee to tell folk aught; no, never! Weigh what I say with thy keen wit, and if thou find it not just, do whatso thou wilt." The Princess pondered her words, and seeing them to be altogether profitable and right, said, "Thou speaketh sooth, O my nurse; but anger had blinded my judgment." Quoth the old woman, "Thy resolve to tell no one is pleasing to the Almighty; but something remaineth to be done: we must not let the shamelessness of yonder vile dog of a merchant pass without notice. Write him a letter and say to him, 'O vilest of traders, but that I found the King my father absent, I had straightway commanded to hang thee and all thy neighbours. But thou shalt gain nothing by this; for I swear to thee, by Allah the Most High, that an thou return to the like of this talk, I will blot out the trace of thee from the face of earth!' And deal thou roughly with him in words, so shalt thou discourage him in this attempt and arouse him from his heedlessness." "And will these words cause him to abstain from his offending?" asked the Princess; and the old woman answered, "How should he not abstain? Besides, I will talk with him and tell him what hath passed." So the Princess called for ink-case and paper and wrote these couplets,

"To win our favours still thy hopes are bent; * And still to win thy will art confident!
Naught save his pride-full aim shall slay a man; * And he by us shall die of his intent.
Thou art no lord of might, no chief of men, * Nabob or Prince or Soldan Heaven-sent;
And were this deed of one who is our peer, * He had returned with hair for fear white-sprent:
Yet will I deign once more excuse thy sin * So from this time thou prove thee penitent."

Then she gave the missive to the old woman, saying, "O my nurse, do thou admonish this puppy lest I be forced to cut off his head and sin on his account." Replied the old woman, "By Allah, O my lady, I will not leave him a side to turn on!" Then she returned to the youth and, when salams had been exchanged, she gave him the letter. He read it and shook his head, saying,

"Verily, we are Allah's and unto him shall we return!" adding, "O my mother, what shall I do? My fortitude faileth me and my patience palleth upon me!" She replied, "O my son, be long-suffering: peradventure, after this Allah shall bring somewhat to pass. Write that which is in thy mind and I will fetch thee an answer, and be of good cheer and keep thine eyes cool and clear; for needs must I bring about union between thee and her,—Inshallah!" He blessed her and wrote to the Princess a note containing these couplets,

"Since none will lend my love a helping hand, * And I by passion's bale in death low-lain,
I bear a flaming fire within my heart * By day and night nor place of rest attain,
How cease to hope in thee, my wishes' term? * Or with my longings to be glad and fain?
The Lord of highmost Heaven to grant my prayer * Pray I, whom love of lady fair hath slain;
And as I'm clean o'erthrown by love and fear, * To grant me speedy union deign, oh deign!"

Then he folded the scroll and gave it to the old woman, bringing out at the same time a purse of four hundred dinars. She took the whole and returning to the palace sought the Princess to whom she gave the letter; but the King's daughter refused to take it and cried, "What is this?" Replied the old woman, "O my lady, this is only the answer to the letter thou sentest to that merchant dog." Quoth Hayat al-Nufus, "Didst thou forbid him as I told thee?"; and quoth she, "Yes, and this is his reply." So the Princess took the letter and read it to the end; then she turned to the old woman and exclaimed, "Where is the result of thy promise?" "O my lady, saith he not in his letter that he repenteth and will not again offend, excusing himself for the past?" "Not so, by Allah!: on the contrary, he increaseth." "O my lady, write him a letter and thou shalt presently see what I will do with him." "There needeth nor letter nor answer." "I must have a letter that I may rebuke him roughly and cut off his hopes." "Thou canst do that without a letter." "I cannot do it without the letter." So Hayat al-Nufus called for pen-case and paper and wrote these verses,

"Long have I chid thee but my chiding hindereth thee not * How often would my verse with writ o' hand ensnare thee, ah!
Then keep thy passion hidden deep and ever unrevealed, * And if thou dare gainsay me Earth shall no more bear thee, ah!

And if, despite my warning, thou dost to such words return, * Death's Messenger[1] shall go his rounds and dead declare thee, ah!
Soon shall the wold's fierce chilling blast o'erblow that corse o' thine; * And birds o' the wild with ravening bills and beaks shall tear thee, ah!
Return to righteous course; perchance that same will profit thee; * If bent on wilful aims and lewd I fain forswear thee, ah!"

When she had made an end of her writing this, she cast the writ from her hand in wrath, and the old woman picked it up and went with it to Ardashir. When he read it to the last he knew that she had not softened to him, but only redoubled in rage against him, and that he would never win to meet her, so he bethought himself to write her an answer invoking Allah's help against her. Thereupon he indited these couplets,

"O Lord, by the Five Shaykhs, I pray deliver me * From love, which gars me bear such grief and misery.
Thou knowest what I bear for passion's fiery flame; * What stress of sickness for that merciless maid I dree.
She hath no pity on the pangs to me decreed; * How long on weakly wight shall last her tyranny?
I am distraught for her with passing agonies * And find no friend, O folk! to hear my plaint and plea.
How long, when Night hath drooped her pinions o'er the world, * Shall I lament in public as in privacy?
For love of you I cannot find forgetfulness; * And how forget when Patience taketh wings to flee?
O thou wild parting-bird[2] say is she safe and sure * From shift and change of time and the world's cruelty?"

Then he folded the scroll and gave it to the old woman, adding a purse of five hundred dinars; and she took it and carried it to the Princess, who read it to the end and learned its purport. Then, casting it from her hand, she cried, "Tell me O wicked old woman, the cause of all that hath befallen me from thee and from thy

[1] Arab. "Ná'í al-maut", the person sent round to announce a death to the friends and relations of the deceased and invite them to the funeral.

[2] Arab. "Táir al-bayn", any bird, not only the Hátim or black crow, which announces separation. Crows and ravens flock for food to the camps broken up for the springtide and autumnal marches, and thus become emblems of desertion and desolation. The same birds are also connected with Abel's burial in the Koran (v. 34), a Jewish tradition borrowed by Mohammed. Lastly, here is a paranomasia in the words "Ghuráb al-Bayn" = Raven of the Wold (the black bird with white breast and red beak and legs): "Ghuráb" (Heb. Oreb) connects with Ghurbah = strangerhood, exile, and "Bayn" with distance, interval, disunion, the desert (between the cultivated spots). There is another and a similar pun anent the Bán-tree; the first word meaning "he fared, he left."

cunning and thine advocacy of him, so that thou hast made me write letter after letter and thou ceasest not to carry messages, going and coming between us twain, till thou hast brought about a correspondence and a connection. Thou leavest not to say, 'I will ensure thee against his mischief and cut off from thee his speech'; but thou speakest not thus save only to the intent that I may continue to write thee letters and thou to fetch and carry between us, evening and morning, till thou ruin my repute. Woe to thee! Ho, eunuchs, seize her!" Then Hayat al-Nufus commanded them to beat her, and they lashed her till her whole body flowed with blood and she fainted away, whereupon the King's daughter caused her slave-women to drag her forth by the feet and cast her without the palace and bade one of them stand by her head till she recovered, and say to her, "The Princess hath sworn an oath that thou shalt never return to and re-enter this palace; and she hath commanded to slay thee without mercy an thou dare return hither." So, when she came to herself, the damsel told her what the King's daughter said and she answered, "Hearkening and obedience." Presently the slave-girls fetched a basket and a porter whom they caused carry her to her own house; and they sent after her a physician, bidding him tend her assiduously till she recovered. He did what he was told to do and as soon as she was whole she mounted and rode to the shop of Ardashir who was concerned with sore concern for her absence and was longing for news of her. As soon as he saw her, he sprang up and coming to meet her, saluted her; then he noticed that she was weak and ailing; so he questioned her of her case and she told him all that had befallen her from her nursling. When he heard this, he found it grievous and smote hand upon hand, saying, "By Allah, O my mother, this that hath betided thee straiteneth my heart! But, what, O my mother, is the reason of the Princess's hatred to men?" Replied the old woman, "Thou must know O my son, that she hath a beautiful garden, than which there is naught goodlier on earth's face and it chanced that she lay there one night. In the joyance of sleep, she dreamt a dream and 'twas this, that she went down into the garden, where she saw a fowler set up his net and strew corn thereabout, after which he withdrew and sat down afar off to await what game should fall into it. Ere an hour had passed the birds flocked to pick up the corn and a male pigeon[1]

[1] Arab. "Tayr," any flying thing, a bird; with true Arab carelessness the writer waits till the tale is nearly ended before letting us know that the birds are pigeons (Hamám).

fell into the net and struggled in it, whereat all the others took fright and fled from him. His mate was amongst them, but she returned to him after the shortest delay; and, coming up to the net, sought out the mesh wherein his foot was entangled and ceased not to peck at it with her bill, till she severed it and released her husband, with whom she flew away. All this while, the fowler sat dozing, and when he awoke, he looked at the net and found it spoilt. So he mended it and strewed fresh grain, then withdrew to a distance and sat down to watch it again. The birds soon returned and began to pick up the corn, and among the rest the pair of pigeons. Presently, the she-pigeon fell into the net and struggled to get free; whereupon all the other birds flew away, and her mate, whom she had saved, fled with the rest and did not return to her. Meantime, sleep had again overcome the fowler; and, when he awoke after long slumbering, he saw the she-pigeon caught in the net; so he went up to her and freeing her feet from the meshes, cut her throat. The Princess startled by the dream awoke troubled, and said, 'Thus do men with women, for women have pity on men and throw away their lives for them, when they are in difficulties; but if the Lord decree against a woman and she fall into calamity, her mate deserteth her and rescueth her not, and wasted is that which she did with him of kindness. Allah curse her who putteth her trust in men, for they ill requite the fair offices which women do them!' And from that day she conceived an hatred to men." Said the King's son, "O my mother, doth she never go out into the highways?"; and the old woman replied, "Nay, O my son; but I will tell thee somewhat wherein, Allah willing, there shall be profit for thee. She hath a garden which is of the goodliest pleasaunces of the age; and every year, at the time of the ripening of the fruits, she goeth thither and taketh her pleasure therein only one day, nor layeth the night but in her pavilion. She entereth the garden by the private wicket of the palace which leadeth thereto; and thou must know that it wanteth now but a month to the time of her going forth. So take my advice and hie thee this very day to the keeper of that garden and make acquaintance with him and gain his good graces, for he admitteth not one of Allah's creatures into the garth, because of its communication with the Princess's palace. I will let thee know two days beforehand of the day fixed for her coming forth, when do thou repair to the garden, as of thy wont, and make shift to night there. When the King's daughter cometh be thou

hidden in some place or other";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Twenty-fifth Night,

She pursued, It hath reached me, O auspicious King, that the old woman charged the King's son, saying, "I will let thee know two days beforehand of the King's daughter going down to the garden: do thou hide thee in some place or other; and, when thou espiest her, come forth and show thyself to her. When she seeth thee, she will fall in love with thee; for thou art fair to look upon and love covereth all things. So keep thine eyes cool and clear[1] and be of good cheer, O my son, for needs must I bring about union between thee and her." The young Prince kissed her hand and thanked her and gave her three pieces of Alexandrian silk and three of satin of various colours, and with each piece, linen for shifts and stuff for trousers and a kerchief for the turband and fine white cotton cloth of Ba'albak for the linings, so as to make her six complete suits, each handsomer than its sister. Moreover, he gave her a purse containing six hundred gold pieces and said to her, "This is for the tailoring." She took the whole and said to him, "O my son, art thou not pleased to acquaint me with thine abiding-place and I also will show thee the way to my lodging?" "Yes," answered he and sent a Mameluke with her to note her home and show her his own house. Then he rose and bidding his slaves shut the shop, went back to the Wazir, to whom he related all that had passed between him and the old woman, from first to last. Quoth the Minister, "O my son, should the Princess Hayat al-Nufus come out and look upon thee and thou find no favour with her what wilt thou do?" Quoth Ardashir, "There will be nothing left but to pass from words to deeds and risk my life with her; for I will snatch her up from amongst her attendants and set her behind me on a swift horse and make for the wildest of the wold. If I escape, I shall have won my wish and if I perish, I shall be at rest from

[1] Arab. "Karr 'aynan." The Arabs say, "Allah cool thine eye," because tears of grief are hot and those of joy cool (Al-Asma'i); others say the cool eye is opposed to that heated by watching; and Al-Hariri (Ass. xxvii.) makes a scorching afternoon "hotter than the tear of a childless mother." In the burning climate of Arabia coolth and refrigeration are equivalent to refreshment and delight.

this hateful life." Rejoined the Minister, "O my son, dost thou think to do this thing and live? How shall we make our escape, seeing that our country is far distant, and how wilt thou deal thus with a King of the Kings of the Age, who hath under his hand an hundred thousand horse, nor can we be sure but that he will despatch some of his troops to cut off our way? Verily, there is no good in this project which no wise man would attempt." Asked Ardashir, "And how then shall we do, O Wazir of good counsel? For unless I win her I am a dead man without a chance." The Minister answered, "Wait till to-morrow when we will visit this garden and note its condition and see what betideth us with the care-taker." So when the morning morrowed they took a thousand dinars in a poke and, repairing to the garden, found it compassed about with high walls and strong, rich in trees and rill-full leas and goodly fruiteries. And indeed its flowers breathed perfume and its birds warbled amid the bloom as it were a garden of the gardens of Paradise. Within the door sat a Shaykh, an old man on a stone bench and they saluted him. When he saw them and noted the fairness of their favour, he rose to his feet after returning their salute, and said, "O my lords, perchance ye have a wish which we may have the honour of satisfying?" Replied the Wazir, "Know, O elder, that we are strangers and the heat hath overcome us: our lodging is afar off at the other end of the city; so we desire of thy courtesy that thou take these two dinars and buy us somewhat of provaunt and open us meanwhile the door of this flower garden and seat us in some shaded place, where there is cold water, that we may cool ourselves there, against thy return with the provision, when we will eat, and thou with us, and then, rested and refreshed, we shall wend our ways." So saying, he pulled out of his pouch a couple of dinars and put them into the keeper's hand. Now this care-taker was a man aged three-score and ten, who had never in all his life possessed so much money: so, when he saw the two dinars in his hand, he was like to fly for joy and rising forthwith opened the garden gate to the Prince and the Wazir, and made them enter and sit down under a wide-spreading, fruit-laden, shade-affording tree, saying, "Sit ye here and go no further into the garden, for it hath a privy door communicating with the palace of the Princess Hayat al-Nufus." They replied, "We will not stir hence." Whereupon he went out to buy what they had ordered and returned after awhile, with a porter bearing on his head a

roasted lamb and bread. They ate and drank together and talked awhile, till, presently, the Wazir, looking about him in all corners right and left, caught sight of a lofty pavilion at the farther end of the garden; but it was old and the plaster was peeled from its walls and its buttresses were broken down. So he said to the Gardener, "O Shaykh, is this garden thine own or dost thou hire it?"; and he replied, "I am neither owner nor tenant of the garden, only its care-taker." Asked the Minister, "And what is thy wage?" whereto the old man answered, "A dinar a month," and quoth the Wazir, "Verily they wrong thee, especially an thou have a family." Quoth the elder, "By Allah, O my lord, I have eight children and I"— The Wazir broke in, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Thou makest me bear thy grief my poor fellow! What wouldst thou say of him who should do thee a good turn, on account of this family of thine?" Replied the old man, "O my lord, whatsoever good thou dost shall be garnered up for thee with God the Most High!" Thereupon said the Wazir, "O Shaykh, thou knowest this garden of thine to be a goodly place; but the pavilion yonder is old and ruinous. Now I mean to repair it and stucco it anew and paint it handsomely, so that it will be the finest thing in the garth; and when the owner comes and finds the pavilion restored and beautified, he will not fail to question thee concerning it. Then do thou say, 'O my lord, at great expense I set it in repair, for that I saw it in ruins and none could make use of it nor could anyone sit therein.' If he says, 'Whence hadst thou the money for this?' reply, 'I spent of my own money upon the stucco, thereby thinking to whiten my face with thee and hoping for thy bounties.' And needs must he recompense thee fairly over the extent of thine expenses. To-morrow I will bring builders and plasterers and painters to repair this pavilion and will give thee what I promised thee." Then he pulled out of his poke a purse of five hundred dinars and gave it to the Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for me and for this my son." Thereupon the Prince asked the Wazir, "What is the meaning of all this?" and he answered, "Thou shalt presently see the issue thereof."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Twenty-sixth Night.

She resumed, It hath reached me, O auspicious King, that when the Wazir gave five hundred ducats to the old Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for this my son," the old man looked at the gold and his wits fled; so he fell down at the Wazir's feet, kissing them and invoking blessings on him and his son; and when they went away, he said to them, "I shall expect you to-morrow: for by Allah Almighty, there must be no parting between us, night or day." Next morning the Wazir went to the Prince's shop and sent for the syndic of the builders; then he carried him and his men to the garth, where the Gardener rejoiced in their sight. He gave them the price of rations[1] and what was needful to the workmen for the restoration of the pavilion, and they repaired it and stucco'd it and decorated it. Then said the Minister to the painters, "Harkye, my masters, listen to my words and apprehend my wish and my aim. Know that I have a garden like this, where I was sleeping one night among the nights and saw in a dream a fowler set up nets and sprinkle corn thereabout. The birds flocked to pick up the grain, and a cock-bird fell into the net, whereupon the others took fright and flew away, and amongst the rest his mate: but, after awhile, she returned alone and picked at the mesh that held his feet, till she set him free and they flew away together. Now the fowler had fallen asleep and, when he awoke, he found the net empty; so he mended it and strewing fresh grain sat down afar off, waiting for game to fall into that snare. Presently the birds assembled again to pick up the grains, and amongst the rest the two pigeons. By-and-by, the hen-bird fell into the net, when all the other birds took fright at her and flew away, and her husband flew with them and did not return; whereupon the fowler came up and taking the quarry, cut her throat. Now, when her mate flew away with the others, a bird of raven seized him and slew him and ate his flesh and drank his blood, and I would have

[1] Arab. "Muunah," the "Mona" of Maroccan travellers (English not Italian who are scandalised by "Mona") meaning the provisions supplied gratis by the unhappy villagers to all who visit them with passport from the Sultan. Our cousins German have lately scored a great success by paying for all their rations which the Ministers of other nations, England included, were mean enough to accept.

you pourtray me the presentment of this my dream, even as I have related it to you, in the liveliest colours, laying the fair scene in this rare garden, with its walls and trees and rills, and dwell especially on the fowler and the falcon. If ye do this I have set forth to you and the work please me, I will give you what shall gladden your hearts, over and above your wage." The painters, hearing these words, applied themselves with all diligence to do what he required of them and wrought it out in masterly style; and when they had made an end of the work, they showed it to the Wazir who, seeing his so-called dream set forth as it was[1] was pleased and thanked them and rewarded them munificently. Presently, the Prince came in, according to his custom, and entered the pavilion, unweeting what the Wazir had done. So when he saw the portraiture of the fowler and the birds and the net and beheld the male pigeon in the clutches of the hawk, which had slain him and was drinking his blood and eating his flesh, his understanding was confounded and he returned to the Minister and said, "O Wazir of good counsel, I have seen this day a marvel which, were it graven with needlegravers on the eye-corners would be a warner to whoso will be warned?" Asked the Minister, "And what is that, O my lord?"; and the Prince answered, "Did I not tell thee of the dream the Princess had and how it was the cause of her hatred for men?" "Yes," replied the Wazir; and Ardashir rejoined, "By Allah, O Minister, I have seen the whole dream pourtrayed in painting, as I had eyed it with mine own eyes; but I found therein a circumstance which was hidden from the Princess, so that she saw it not, and 'tis upon this that I rely for the winning of my wish." Quoth the Wazir, "And what is that, O my son?"; and quoth the Prince, "I saw that, when the male bird flew away; and, leaving his mate entangled in the net, failed to return and save her, a falcon pounced on him and slaying him, ate his flesh and drank his blood. Would to Heaven the Princess had seen the whole of the dream and had beheld the cause of his failure to return and rescue her!" Replied the Wazir, "By Allah,

[1] Arab. "Kaannahu huwa"; lit. = as he (was) he. This reminds us of the great grammarian, Sibawayh, whose name the Persians derive from "Apple-flavour (Sib + bú). He was disputing, in presence of Harun al-Rashid with a rival Al-Kisá'í, and advocated the Basrian form, "Fa-izá huwa hú" (behold, it was he) against the Kufan, "Fa-izá huwa iyyáhu" (behold, it was him). The enemy overcame him by appealing to Badawin, who spoke impurely, whereupon Sibawayh left the court, retired to Khorasan and died, it is said of a broken heart.

O auspicious King, this is indeed a rare thing and a wonderful!" And the King's son ceased not to marvel at the picture and lament that the King's daughter had not beheld the dream to its end, saying in himself, "Would she had seen it to the last or might see the whole over again, though but in the imbroglio of sleep!" Then quoth the Wazir to him, "Thou saidst to me, 'Why wilt thou repair the pavilion?'; and I replied, 'Thou shalt presently see the issue thereof.' And behold, now its issue thou seest; for it was I did this deed and bade the painters pourtray the Princess's dream thus and paint the male bird in the pounces of the falcon which eateth his flesh and drinketh his blood; so that when she cometh to the pavilion, she will behold her dream depicted and see how the cock-pigeon was slain and excuse him and turn from her hate for men." When the Prince heard the Wazir's words, he kissed his hands and thanked him, saying, "Verily, the like of thee is fit to be Minister to the most mighty King, and, by Allah, an I win my wish and return to my sire, rejoicing, I will assuredly acquaint him with this, that he may redouble in honouring thee and advance thee in dignity and hearken to thine every word." So the Wazir kissed his hand and they both went to the old Gardener and said, "Look at yonder pavilion and see how fine it is!" And he replied, "This is all of your happy thought." Then said they, "O elder, when the owners of the place question thee concerning the restoration of the pavilion, say thou, ' 'Twas I did it of my own monies'; to the intent that there may betide thee fair favour and good fortune." He said, "I hear and I obey"; and the Prince continued to pay him frequent visits. Such was the case with the Prince and the Wazir; but as regards Hayat al-Nufus, when she ceased to receive the Prince's letters and messages and when the old woman was absent from her, she rejoiced with joy exceeding and concluded that the young man had returned to his own country. One day, there came to her a covered tray from her father; so she uncovered it and finding therein fine fruits, asked her waiting-women, "Is the season of these fruits come?" Answered they, "Yes." Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that the Princess, after receiving the fruit from her sire, asked, "Is the season of these fruits set in?"; and they anwered, "Yes!" Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!" "O my lady," they replied, "thou sayest well, and by Allah, we also long for the garden!" So she enquired, "How shall we do, seeing that every year it is none save my nurse who taketh us to walk in the garden and who pointeth out to us the various trees and plants; and I have beaten her and forbidden her from me? Indeed, I repent me of what was done by me to her, for that, in any case, she is my nurse and hath over me the right of fosterage. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" When her handmaids heard this, they all sprang up; and, kissing the ground between her hands, exclaimed, "Allah upon thee, O my lady, do thou pardon her and bid her to the presence!"; and quoth she, "By Allah, I am resolved upon this; but which of you will go to her, for I have prepared her a splendid robe of honour?" Hereupon two damsels came forward, by name Bulbul and Siwád al-'Ayn, who were comely and graceful and the principals among the Princess's women, and her favourites. And they said, "We will go to her, O King's daughter!"; and she said, "Do what seemeth good to you." So they went to the house of the nurse and knocked at the door and entered; and she, recognising the twain, received them with open arms and welcomed them. When they had sat awhile with her, they said to her, "O nurse, the Princess pardoneth thee and desireth to take thee back into favour." She replied, "This may never be, though I drink the cup of ruin! Hast thou forgotten how she put me to shame before those who love me and those who hate me, when my clothes were dyed with my blood and I well nigh died for stress of beating, and after this they dragged me forth by the feet, like a dead dog, and cast me without the door? So by Allah, I will never return to her nor fill my eyes with her sight!" Quoth the two girls, "Disappoint not our pains in coming to thee nor send us away unsuccessful. Where is thy courtesy uswards? Think but who it is that cometh in to visit thee: canst thou wish for any higher of standing than we with the King's daughter?" She replied, "I take refuge with

Allah: well I wot that my station is less than yours; were it not that the Princess's favour exalted me above all her women, so that, were I wroth with the greatest of them, she had died in her skin of fright." They rejoined, "All is as it was and naught is in anywise changed. Indeed, 'tis better than before, for the Princess humbleth herself to thee and seeketh a reconciliation without intermediary." Said the old woman, "By Allah, were it not for your presence and intercession with me, I had never returned to her; no, not though she had commanded to slay me!" They thanked her for this and she rose and dressing herself accompanied them to the palace. Now when the King's daughter saw her, she sprang to her feet in honour, and the old woman said, "Allah! Allah! O King's daughter, say me, whose was the fault, mine or thine?" Hayat al-Nufus replied, "The fault was mine, and 'tis thine to pardon and forgive. By Allah, O my nurse, thy rank is high with me and thou hast over me the right of fosterage; but thou knowest that Allah (extolled and exalted be He!) hath allotted to His creatures four things, disposition, life, daily bread and death; nor is it in man's power to avert that which is decreed. Verily, I was beside myself and could not recover my senses; but, O my nurse, I repent of what deed I did." With this, the crone's anger ceased from her and she rose and kissed the ground before the Princess, who called for a costly robe of honour and threw it over her, whereat she rejoiced with exceeding joy in the presence of the Princess's slaves and women. When all ended thus happily, Hayat al-Nufus said to the old woman, "O my nurse, how go the fruits and growths of our garth?"; and she replied, "O my lady, I see excellent fruits in the town; but I will enquire of this matter and return thee an answer this very day." Then she withdrew, honoured with all honour and betook herself to Ardashir, who received her with open arms and embraced her and rejoiced in her coming, for that he had expected her long and longingly. She told him all that had passed between herself and the Princess and how her mistress was minded to go down into the garden on such a day.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Twenty-eighth Night,

She continued, It hath reached me, O auspicious King, that the old woman betook herself to the Prince and told him all that had

passed between herself and the Princess Hayat al-Nufus; and how her mistress was minded to go down into the garden on such a day and said to him, "Hast thou done as I bade thee with the Warder of the garden and hast thou made him taste of thy bounties?" He replied, "Yes, and the oldster is become my good friend: my way is his way and he would well I had need of him." Then he told her all that had happened and of the dream-paintings which the Wazir had caused to be limned in the pavilion; especially of the fowler, the net and the falcon: whereat she joyed with great joy and said, "Allah upon thee, do thou set thy Minister midmost thy heart, for this that he hath done pointeth to the keenness of his wit and he hath helped thee to the winning thy wish. So rise forthright, O my son, and go to the Hammam-bath and don thy daintiest dress, wherein may be our success. Then fare thou to the Gardener and make shift to pass the night in the garden, for though he should give the earth full of gold none may win to pass into it, whilst the King's daughter is therein. When thou hast entered, hide thee where no eye may espy thee and keep concealed till thou hear me cry, 'O Thou whose boons are hidden, save us from that we fear!' Then come forth from thine ambush and walk among the trees and show thy beauty and loveliness which put the moons to shame, to the intent that Princess Hayat al-Nufus may see thee and that her heart and soul may be filled with love of thee; so shalt thou attain to thy wish and thy grief be gone." "To hear is to obey," replied the young Prince and gave her a purse of a thousand dinars, which she took and went away. Thereupon Ardashir fared straight for the bath and washed; after which he arrayed himself in the richest of robes of the apparel of the Kings of the Chosroës and girt his middle with a girdle wherein were conjoined all manner precious stones and donned a turband inwoven with red gold and purfled with pearls and gems. His cheeks shone rosy-red and his lips were scarlet; his eyelids like the gazelle's wantoned; like a wine-struck wight in his gait he swayed; beauty and loveliness garbed him, and his shape shamed the bowing of the bough. Then he put in his pocket a purse containing a thousand dinars and, repairing to the flower-garden, knocked at the door. The Gardener opened to him and rejoicing with great joy salamed to him in most worshipful fashion; then, observing that his face was overcast, he asked him how he did. The King's son answered, "Know, O elder, that I am dear to my father and he never laid his hand on

me till this day, when words arose between us and he abused me and smote me on the face and struck me with his staff and drave me away. Now I have no friend to turn to and I fear the perfidy of Fortune, for thou knowest that the wrath of parents is no light thing. Wherefore I come to thee, O uncle, seeing that to my father thou art known, and I desire of thy favour that thou suffer me abide in the garden till the end of the day, or pass the night there, till Allah grant good understanding between myself and my sire." When the old man heard these words he was concerned anent what had occurred and said, "O my lord, dost thou give me leave to go to thy sire and be the means of reconciliation between thee and him?" Replied Ardashir, "O uncle, thou must know that my father is of impatient nature, and irascible; so an thou proffer him reconciliation in his heat of temper he will make thee no answer; but when a day or two shall have passed, his heat will soften. Then go thou in to him and thereupon he will relent." "Hearkening and obedience," quoth the Gardener; "but, O my lord, do thou come with me to my house, where thou shalt night with my children and my family and none shall reproach this to us." Quoth Ardashir, "O uncle, I must be alone when I am angry."[1] The old man said, "It irketh me that thou shouldst lie solitary in the garden, when I have a house." But Ardashir said, "O uncle, I have an aim in this, that the trouble of my mind may be dispelled from me and I know that in this lies the means of regaining his favour and softening his heart to me." Rejoined the Gardener, "I will fetch thee a carpet to sleep on and a coverlet wherewith to cover thee;" and the Prince said, "There is no harm in that, O uncle." So the keeper rose and opened the garden to him, and brought him the carpet and coverlet, knowing not that the King's daughter was minded to visit the garth. On this wise fared it with the Prince; but as regards the nurse, she returned to the Princess and told her that the fruits were kindly ripe on the garden trees; whereupon she said, "O my nurse, go down with me to-morrow into the garden, that we may walk about in it and take our

[1] This is a sign of the Saudáwí or melancholic temperament in which black bile predominates. It is supposed to cause a distaste for society and a longing for solitude, an unsettled habit of mind and neglect of worldly affairs. I remarked that in Arabia students are subject to it, and that amongst philosophers and literary men of Mecca and Al-Medinah there was hardly one who was not spoken of as a "Saudawi." See Pilgrimage ii. 49, 50.

pleasure,—Inshallah; and send meanwhile to the Gardener, to let him know what we purpose." So she sent to the Gardener to say, "The Princess will visit the parterre to-morrow, so leave neither water-carriers nor tree-tenders therein, nor let one of Allah's creatures enter the garth." When word came to him, he set his water-ways and channels in order and, going to Ardashir, said to him, "O my lord, the King's daughter is mistress of this garden; and I have only to crave thy pardon, for the place is thy place and I live only in thy favours, except that my tongue is under thy feet.[1] I must tell thee that the Princess Hayat al-Nufus hath a mind to visit it to-morrow at the first of the day and hath bidden me leave none therein who might look upon her. So I would have thee of thy favour go forth of the garden this day, for the Queen will abide only in it till the time of mid-afternoon prayer and after it shall be at thy service for se'nnights and fortnights, months and years." Ardashir asked, "O elder, haply we have caused thee some mishap?"; and the other answered, "By Allah, O my lord, naught hath betided me from thee but honour!" Rejoined the Prince, "An it be so, nothing but all good shall befal thee through us; for I will hide in the garden and none shall espy me, till the King's daughter hath gone back to her palace." Said the Gardener, "O my lord, an she espy the shadow of a man in the garden or any of Allah's male creatures she will strike off my head;"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Twenty-ninth Night,

She continued, It hath reached me, O auspicious King, that when the Gardener said to the Prince, "An the King's daughter espy the shadow of a man in her garden, she will strike off my head;" the youth replied, "Have no fear, I will on no wise let any see me. But doubtless to-day thou lackest of spending-money for thy family." Then he put his hand to his purse and pulled out five hundred ducats, which he gave to him saying, "Take this gold and lay it out on thy family, that thy heart may be at ease concerning them." When the Shaykh looked upon the gold, his

[1] *i.e.* I am a servant and bound to tell thee what my orders are.

life seemed a light thing to him[1] and he suffered the Prince to tarry where he was, charging him straitly not to show himself in the garden. Then he left him loitering about. Meanwhile, when the eunuchs went in to the Princess at break of day, she bade open the private wicket leading from the palace to the parterres and donned a royal robe, embroidered with pearls and jewels and gems, over a shift of fine silk purfled with rubies. Under the whole was that which tongue refuseth to explain, whereat was confounded the brain and whose love would embrave the craven's strain. On her head she set a crown of red gold, inlaid with pearls and gems and she tripped in pattens of cloth of gold, embroidered with fresh pearls[2] and adorned with all manner precious stones. Then she put her hand upon the old woman's shoulder and commanded to go forth by the privy door; but the nurse looked at the garden and, seeing it full of eunuchs and handmaids walking about, eating the fruits and troubling the streams and taking their ease of sport and pleasure in the water said to the Princess, "O my lady, is this a garden or a madhouse?" Quoth the Princess, "What meaneth thy speech, O nurse?"; and quoth the old woman, "Verily the garden is full of slave-girls and eunuchs, eating of the fruits and troubling the streams and scaring the birds and hindering us from taking our ease and sporting and laughing and what not else; and thou hast no need of them. Wert thou going forth of thy palace into the highway, this would be fitting, as an honour and a ward to thee; but, now, O my lady, thou goest forth of the wicket into the garden, where none of Almighty Allah's creatures may look on thee." Rejoined the Princess, "By Allah, O nurse mine, thou sayst sooth! But how shall we do?"; and the old woman said, "Bid the eunuchs send them all away and keep only two of the slave-girls, that we may make merry with them. So she dismissed them all, with the exception of two of her handmaids who were most in favour with her. But when the old woman saw that her heart was light and that the season was pleasant to her, she said to her, "Now we can enjoy ourselves aright: so up and let us take our pleasance in the garden." The

[1] A touching lesson on how bribes settle matters in the East.

[2] *i.e.* fresh from water (Arab. "Rutub"), before the air can tarnish them. The pearl (margarita) in Arab. is Lu'lu'; the "unio" or large pearl Durr, plur. Durar. In modern parlance Durr is the second quality of the twelve into which pearls are divided.

Princess put her hand upon her shoulder and went out by the private door. The two waiting-women walked in front and she followed them laughing at them and swaying gracefully to and fro in her ample robes; whilst the nurse forewent her, showing her the trees and feeding her with fruits; and so they fared on from place to place, till they came to the pavilion, which when the King's daughter beheld and saw that it had been restored, she asked the old woman, "O my nurse, seest thou yonder pavilion? It hath been repaired and its walls whitened." She answered, "By Allah, O my lady, I heard say that the keeper of the garden had taken stuffs of a company of merchants and sold them and bought bricks and lime and plaster and stones and so forth with the price; so I asked him what he had done with all this, and he said, 'I have repaired the pavilion which lay in ruins,' presently adding, 'And when the merchants sought their due of me, I said to them, 'Wait 'till the Princess visit the garden and see the repairs and they satisfy her; then will I take of her what she is pleased to bestow on me, and pay you what is your due.' Quoth I, 'What moved thee to do this thing?'; and quoth he, 'I saw the pavilion in ruins, the coigns thrown down and the stucco peeled from the walls, and none had the grace to repair it; so I borrowed the coin on my own account and restored the place; and I trust in the King's daughter to deal with me as befitteth her dignity.' I said, 'The Princess is all goodness and generosity and will no doubt requite thee.' And he did all this but in hopes of thy bounty." Replied the Princess, "By Allah, he hath dealt nobly in rebuilding it and hath done the deed of generous men! Call me my purse-keeperess." The old woman accordingly fetched the purse-keeperess, whom the Princess bade give the Gardener two thousand dinars; whereupon the nurse sent to him, bidding him to the presence of the King's daughter. But when the messenger said to him, "Obey the Queen's order," the Gardener felt feeble and, trembling in every joint, said in himself, "Doubtless, the Princess hath seen the young man, and this day will be the most unlucky of days for me." So he went home and told his wife and children what had happened and gave them his last charges and farewelled them, while they wept for and with him. Then he presented himself before the Princess, with a face the colour of turmeric and ready to fall flat at full length. The old woman remarked his plight and hastened to forestall him, saying, "O Shaykh, kiss the earth in thanksgiving

to Almighty Allah and be constant in prayer to Him for the Princess. I told her what thou didst in the matter of repairing the ruined pavilion, and she rejoiceth in this and bestoweth on thee two thousand dinars in requital of thy pains; so take them from the purse-keeperess and kiss the earth before the King's daughter and bless her and wend thy way." Hearing these words he took the gold and kissed the ground before Hayat al-Nufus, calling down blessings on her. Then he returned to his house, and his family rejoiced in him and blessed him[1] who had been the prime cause of this business.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Thirtieth Night,

She pursued, It hath reached me, O auspicious King, that when the Care-taker took the two thousand ducats from the Princess and returned to his house, all his family rejoiced in him and blessed him who had been the prime cause of this business. Thus it fared with these; but as regards the old woman, she said to the Princess, "O my lady, this is indeed become a fine place! Never saw I a purer white than its plastering nor properer than its painting! I wonder if he have also repaired it within: else hath he made the outside white and left the inside black. Come, let us enter and inspect." So they went in, the nurse preceding, and found the interior painted and gilded in the goodliest way. The Princess looked right and left, till she came to the upper end of the estrade, when she fixed her eyes upon the wall and gazed long and earnestly thereat; whereupon the old woman knew that her glance had lighted on the presentment of her dream and took the two waiting-women away with her, that they might not divert her mind. When the King's daughter had made an end of examining the painting, she turned to the old woman, wondering and beating hand on hand, and said to her, "O my nurse, come, see a wondrous thing which were it graven with needle-gravers on the eye corners would be a warner to whoso will be warned." She replied, "And what is that, O my lady?"; when the Princess rejoined, "Go, look at the upper end of the estrade, and tell me what thou seest there." So she went up and considered the dream-drawing: then she came down, wondering, and said, "By

[1] *i.e.* the Wazir, but purposely left vague.

Allah, O my lady, here is depicted the garden and the fowler and his net and the birds and all thou sawest in thy dream; and verily, nothing but urgent need withheld the male pigeon from returning to free his mate after he had fled her, for I see him in the talons of a bird of raven which hath slaughtered him and is drinking his blood and rending his flesh and eating it; and this, O my lady, caused his tarrying to return and rescue her from the net. But, O my mistress, the wonder is how thy dream came to be thus depicted, for, wert thou minded to set it forth in painture, thou hadst not availed to portray it. By Allah, this is a marvel which should be recorded in histories! Surely, O my lady, the angels appointed to attend upon the sons of Adam, knew that the cock-pigeon was wronged of us, because we blamed him for deserting his mate; so they embraced his cause and made manifest his excuse; and now for the first time we see him in the hawk's pounces a dead bird." Quoth the Princess, "O my nurse, verily, Fate and Fortune had course against this bird, and we did him wrong." Quoth the nurse, "O my mistress, foes shall meet before Allah the Most High: but, O my lady, verily, the truth hath been made manifest and the male pigeon's excuse certified to us; for had the hawk not seized him and drunk his blood and rent his flesh he had not held aloof from his mate, but had returned to her, and set her free from the net; but against death there is no recourse, nor, O my lady, is there aught in the world more tenderly solicitous than the male for the female, among all creatures which Almighty Allah hath created. And especially 'tis thus with man; for he starveth himself to feed his wife, strippeth himself to clothe her, angereth his family to please her and disobeyeth and denieth his parents to endow her. She knoweth his secrets and concealeth them and she cannot endure from him a single hour.[1] An he be absent from her one night, her eyes sleep not, nor is there a dearer to her than he: she loveth him more than her parents and they lie down to sleep in each other's arms, with his hand under her neck and her hand under his neck, even as saith the poet,

'I made my wrist her pillow and I lay with her in litter; * And I said to Night 'Be long!' while the full moon showed glitter:
Ah me, it *was* a night, Allah never made its like; * Whose first was sweetest sweet and whose last bitt'rest bitter!'[2]

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[1] The whole of the nurse's speech is admirable: its naïve and striking picture of conjugal affection goes far to redeem the grossness of The Nights.

[2] The bitterness was the parting in the morning.

Then he kisseth her and she kisseth him; and I have heard of a certain King that, when his wife fell sick and died, he buried himself alive with her, submitting himself to death, for the love of her and the strait companionship which was between them. Moreover, a certain King sickened and died, and when they were about to bury him, his wife said to her people: Let me bury myself alive with him: else will I slay myself and my blood shall be on your heads. So, when they saw she would not be turned from this thing, they left her, and she cast herself into the grave with her dead husband, of the greatness of her love and tenderness for him." And the old woman ceased not to ply the Princess with anecdotes of conjugal love between men and women, till there ceased that which was in her heart of hatred for the sex masculine; and when she felt that she had succeeded in renewing in her the natural inclination of woman to man, she said to her, "'Tis time to go and walk in the garden." So they fared forth from the pavilion and paced among the trees. Presently the Prince chanced to turn and his eyes fell on Hayat al-Nufus; and when he saw the symmetry of her shape and the rosiclearness of her cheeks and the blackness of her eyes and her exceeding grace and her passing loveliness and her excelling beauty and her prevailing elegance and her abounding perfection, his reason was confounded and he could not take his eyes off her. Passion annihilated his right judgment and love overpassed all limits in him; his vitals were occupied with her service and his heart was aflame with the fire of repine, so that he swooned away and fell to the ground. When he came to himself, she had passed from his sight and was hidden from him among the trees;——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirty-first Night.

She resumed, It hath reached me, O auspicious King, that when Prince Ardashir, who lay hid in the garden, saw the Princess and her nurse walking amongst the trees, he swooned away for very love-longing. When he came to himself Hayat al-Nufus had passed from his sight and was hidden from him among the trees; so he sighed from his heart-core and improvised these couplets,

"Whenas mine eyes behold her loveliness, * My heart is torn with love's own ecstasy.

I wake o'erthrown, castdown on face of earth * Nor can the Princess[1] my sore torment see.
She turned and ravished this sad Love-thrall'd sprite; * Mercy, by Allah, ruth; nay, sympathy!
O Lord, afford me union, deign Thou soothe * My soul, ere grave-niche house this corse of me;
I'll kiss her ten times ten times, and times ten * For lover's wasted cheek the kisses be!"

The old woman ceased not to lead the Princess a-pleasuring about the garden, till they reached the place where the Prince lay ambushed, when, behold she said, "O Thou whose bounties are hidden, vouchsafe us assurance from that we fear!" The King's son hearing the signal, left his lurking-place and, surprised by the summons, walked among the trees, swaying to and fro with a proud and graceful gait and a shape that shamed the branches. His brow was crowned with pearly drops and his cheeks red as the afterglow, extolled be Allah the Almighty in that He hath created! When the King's daughter caught sight of him, she gazed a long while on him and noticed his beauty and grace and loveliness and his eyes that wantoned like the gazelle's, and his shape that outvied the branches of the myrobalan; wherefore her wits were confounded and her soul captivated and her heart transfixed with the arrows of his glances. Then she said to the old woman, "O my nurse, whence came yonder handsome youth?"; and the nurse asked, "Where is he, O my lady?" "There he is," answered Hayat al-Nufus; "near hand, among the trees." The old woman turned right and left, as if she knew not of his presence, and cried, "And pray, who can have taught this youth the way into this garden?" Quoth Hayat al-Nufus, "Who shall give us news of the young man? Glory be to Him who created men! But say me, dost thou know him, O my nurse?" Quoth the old woman, "O my lady, he is the young merchant who wrote to thee by me." The Princess (and indeed she was drowned in the sea of her desire and the fire of her passion and love-longing) broke out, "O my nurse, how goodly is this youth! Indeed he *is* fair of favour. Methinks, there is not on the face of earth a goodlier than he!" Now when the old woman was assured that the love of him had gotten possession of the Princess, she said to her, "Did I not tell thee, O my lady, that he was a comely youth with a beaming favour?" Replied Hayat al-Nufus, "O my nurse,

[1] English "Prin'cess," too often pronounced in French fashion Princess.

King's daughters know not the ways of the world nor the manners of those that be therein, for that they company with none, neither give they nor take they. O my nurse, how shall I do to bring about a meeting and present myself to him, and what shall I say to him and what will he say to me?" Said the old woman, "What device is left me? Indeed, we were confounded in this matter by thy behaviour"; and the Princess said, "O my nurse, know thou that if any ever died of passion, I shall do so, and behold, I look for nothing but death on the spot by reason of the fire of my love-longing." When the old woman heard her words and saw the transport of her desire for him, she answered, "O my lady, now as for his coming to thee, there is no way thereto; and indeed thou art excused from going to him, because of thy tender age; but rise with me and follow me. I will accost him: so shalt thou not be put to shame, and in the twinkling of an eye affection shall ensue between you." The King's daughter cried, "Go thou before me, for the decree of Allah may not be rejected." Accordingly they went up to the place where Ardashir sat, as he were the full moon at its fullest, and the old woman said to him, "See O youth, who is present before thee! 'Tis the daughter of our King of the age, Hayat al-Nufus: bethink thee of her rank and appreciate the honour she doth thee in coming to thee and rise out of respect for her and stand before her." The Prince sprang to his feet in an instant and his eyes met her eyes, whereupon they both became as they were drunken without wine. Then the love of him and desire redoubled upon the Princess and she opened her arms and he his, and they embraced; but love-longing and passion overcame them and they swooned away and fell to the ground and lay a long while without sense. The old woman, fearing scandalous exposure, carried them both into the pavilion, and, sitting down at the door, said to the two waiting-women, "Seize the occasion to take your pleasure in the garden, for the Princess sleepeth." So they returned to their diversion. Presently the lovers revived from their swoon and found themselves in the pavilion, whereat quoth the Prince, "Allah upon thee, O Princess of fair ones, is this vision or sleep-illusion?" Then the twain embraced and intoxicated themselves without wine, complaining each to other of the anguish of passion; and the Prince improvised these couplets,

"Sun riseth sheen from her brilliant brow, * And her cheek shows the rosiest afterglow:

And when both appear to the looker-on, * The skyline star ne'er for shame will show:
An the leven flash from those smiling lips, * Morn breaks and the rays dusk and gloom o'erthrow.
And when with her graceful shape she sways, * Droops leafiest Bán-tree[1] for envy low:
Me her sight suffices; naught crave I more: * Lord of Men and Morn, be her guard from foe!
The full moon borrows a part of her charms; * The sun would rival but fails his lowe.
Whence could Sol aspire to that bending grace? * Whence should Luna see such wit and such mind-gifts know?
Who shall blame me for being all love to her, * 'Twixt accord and discord aye doomed to woe:
'Tis she won my heart with those forms that bend * What shall lover's heart from such charms defend?"

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Thirty-second Night,

She said, It hath reached me, O auspicious King, that when the Prince had made an end of his verses, the Princess strained him to her bosom and kissed him on the mouth and between the eyes; whereupon his soul returned to him and he fell to complaining to her of that he had endured for stress of love and tyranny of longing and excess of transport and distraction and all he had suffered for the hardness of her heart. Hearing those words she kissed his hands and feet and bared her head,[2] whereupon the gloom gathered and the full moons dawned therein. Then said she to him, "O my beloved and term of all my wishes, would the day of estrangement had never been and Allah grant it may never return between us!" And they embraced and wept together, whilst she recited these couplets,

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[1] In dictionaries "Bán" (Anglice ben-tree) is the myrobalan which produces gum benzoin. It resembles the tamarisk. Mr. Lyall (p. 74 Translations of Ancient Arab Poetry, Williams and Norgate, 1885), calls it a species of Moringa, tall, with plentiful and intensely green foliage used for comparisons on account of its straightness and graceful shape of its branches. The nut supplies a medicinal oil.

[2] A sign of extreme familiarity: the glooms are the hands and the full moons are the eyes,

"O who shamest the Moon and the sunny glow: * Thou whose slaught'ring tyranny lays me low;
With the sword of a look thou hast shorn my heart, * How escape thy sword-glance fatal of blow?
Thus eke are thine eyebrows a bow that shot * My bosom with shafts of fiercest lowe:
From thy cheeks' rich crop cometh Paradise; * How, then, shall my heart the rich crop forego?
Thy graceful shape is a blooming branch, * And shall pluck the fruits who shall bear that bough.
Perforce thou drawest me, robst my sleep; * In thy love I strip me and shameless show:[1]
Allah lend thee the rays of most righteous light, * Draw the farthest near and a tryst bestow:
Then have ruth on the vitals thy love hath seared, * And the heart that flies to thy side the mo'e!"

And when she ended her recitation, passion overcame her and she was distraught for love and wept copious tears, rain-like streaming down. This burnt the Prince's heart and he in turn became troubled and distracted for love of her. So he drew nearer to her and kissed her hands and wept with sore weeping and they ceased not from lover-reproaches and converse and versifying, until the call to mid-afternoon prayer (nor was there aught between them other than this), when they bethought them of parting and she said to him, "O light of mine eyes and core of my heart, the time of severance has come between us twain: when shall we meet again?" "By Allah," replied he (and indeed her words shot him as with shafts), "to mention of parting I am never fain!" Then she went forth of the pavilion, and he turned and saw her sighing sighs would melt the rock and weeping shower-like tears; whereupon he for love was sunken in the sea of desolation and improvised these couplets,

"O my heart's desire! grows my misery * From the stress of love, and what cure for me?
By thy face, like dawn when it lights the dark, * And thy hair whose hue beareth night-tide's blee,
And thy form like the branch which in grace inclines * To Zephyr's[2] breath blowing fain and free,
By the glance of thine eyes like the fawn's soft gaze, * When she views pursuer of high degree,

[1] Arab. "Khal'a al-'izár": lit. = stripping off jaws or side-beard.
[2] Arab. "Shimál" = the north wind.

And thy waist down borne by the weight of hips, * These so heavy and that lacking gravity,
By the wine of thy lip-dew, the sweetest of drink, * Fresh water and musk in its purity,
O gazelle of the tribe, ease my soul of grief, * And grant me thy phantom in sleep to see!"

Now when she heard his verses in praise of her, she turned back to him and embracing him, with a heart on fire for the anguish of severance, fire which naught save kisses and embraces might quench, cried, "Sooth the byword saith, Patience is for a lover and not the lack thereof. There is no help for it but I contrive a means for our reunion." Then she farewelled him and fared forth, knowing not where she set her feet, for stress of her love; nor did she stay her steps till she found herself in her own chamber. When she was gone, passion and love-longing redoubled upon the young Prince and the delight of sleep was forbidden him, and the Princess in her turn tasted not food and her patience failed and she sickened for desire. As soon as dawned the day, she sent for the nurse, who came and found her condition changed and she cried, "Question me not of my case; for all I suffer is due to thy handiwork. Where is the beloved of my heart?" "O my lady, when did he leave thee? Hath he been absent from thee more than this night?" "Can I endure absence from him an hour? Come, find some means to bring us together speedily, for my soul is like to flee my body." "O my lady, have patience till I contrive thee some subtle device, whereof none shall be ware." "By the Great God, except thou bring him to me this very day, I will tell the King that thou hast corrupted me, and he will cut off thy head!" "I conjure thee, by Allah, have patience with me, for this is a dangerous matter!" And the nurse humbled herself to her, till she granted her three days' delay, saying, "O my nurse, the three days will be three years to me; and if the fourth day pass and thou bring him not, I will go about to slay thee." So the old woman left her and returned to her lodging, where she abode till the morning of the fourth day, when she summoned the tirewomen of the town and sought of them fine dyes and rouge for the painting of a virgin girl and adorning; and they brought her cosmetics of the best. Then she sent for the Prince and, opening her chest, brought out a bundle containing a suit of woman's apparel, worth five thousand dinars, and a head-kerchief fringed with all manner gems. Then

said she to him, "O my son, hast thou a mind to foregather with Hayat al-Nufus?"; and he replied, "Yes." So she took a pair of tweezers and pulled out the hairs of his face and pencilled his eyes with Kohl.[1] Then she stripped him and painted him with Henna[2] from his nails to his shoulders and from his insteps to his thighs and tattooed[3] him about the body, till he was like red roses upon alabaster slabs. After a little, she washed him and dried him and bringing out a shift and a pair of petticoat-trousers made him put them on. Then she clad him in the royal suit aforesaid and, binding the kerchief about his head, veiled him and taught him how to walk, saying, "Advance thy left and draw back thy right." He did her bidding and forewent her, as he were a Houri faring abroad from Paradise. Then said she to him, "Fortify thy heart, for thou art going to the King's palace, where there will without fail be guards and eunuchs at the gate; and if thou be startled at them and show doubt or dread, they will suspect thee and examine thee, and we shall

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[1] An operation well described by Juvenal—

> Illa supercilium, modicâ fuligine tactum,
> Obliquâ producit acu, pingitque, trementes
> Attolens oculos.

Sonnini (Travels in Egypt, chapt. xvi.) justly remarks that this pencilling the angles of the eyes with Kohl, which the old Levant trade called *alquifoux* or *arquifoux*, makes them appear large and more oblong; and I have noted that the modern Egyptian (especially Coptic) eye, like that of the Sphinx and the old figures looks in profile as if it were seen in full. (Pilgrimage i. 214.)

[2] The same traveller notes a singular property in the Henna-flower that when smelt closely it exhales a "very powerful spermatic odour," hence it became a favourite with women as the tea-rose with us. He finds it on the nails of mummies, and identifies it with the Kupros of the ancient Greeks (the moderns call it Kene or Kena) and the Βότρυς τῆς κύπρου (Botrus cypri) of Solomon's Song (i. 14). The Hebr. is "Copher," a well-known word which the A. V. translates by "a cluster of camphire (?) in the vineyards of En-gedi"; and a note on iv. 13 ineptly adds, "or, cypress." The Revised Edit. amends it to "a cluster of henna-flowers." The Solomonic (?) description is very correct; the shrub affects vineyards, and about Bombay forms fine hedges which can be smelt from a distance.

[3] Hardly the equivalent of the Arab. "Kataba" (which includes true tattooing with needles) and is applied to painting "patches" of blue or green colour, with sprigs and arabesques upon the arms and especially the breasts of women. "Kataba" would also be applied to striping the fingers with Henna which becomes a shining black under a paste of honey, lime and sal-ammoniac. This "patching" is alluded to by Strabo and Galen (Lane M. E. chapt. ii.); and we may note that savages and barbarians can leave nothing of beauty unadorned; they seem to hate a plain surface like the Hindu silversmith, whose art is shown only in chasing.

both get into grievous trouble and haply lose our lives: wherefore an thou feel thyself unable to this, tell me." He answered, "In very sooth this thing hath no terrors for me, so be of good cheer and keep thine eyes cool and clear." Then she went out preceding him till the twain came to the palace-gate, which was full of eunuchs. She turned and looked at him, as much as to say, "Art thou troubled or no?" and finding him all unchanged, went on. The chief eunuch glanced at the nurse and knew her but, seeing a damsel following her, whose charms confounded the reason, he said in his mind, "As for the old woman, she is the nurse; but as for the girl who is with her there is none in our land resembleth her in favour or approacheth her in fairness save the Princess Hayat al-Nufus, who is secluded and never goeth out. Would I knew how she came into the streets and would Heaven I wot whether or no 'twas by leave of the King!" Then he rose to learn somewhat concerning her and well nigh thirty castratos followed him; which when the old woman saw, her reason fled for fear and she said, "Verily, we are Allah's and to Him we shall return! Without recourse we are dead folk this time."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirty-third Night,

She continued, It hath reached me, O auspicious King, that when the old nurse saw the head of the eunuchry and his assistants making for her she was in exceeding fear and cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily we are God's and unto him we shall return; without recourse we be dead folk this time." When the head eunuch heard her speak thus, fear gat hold upon him, by reason of that which he knew of the Princess's violence and that her father was ruled by her, and he said to himself, "Belike the King hath commanded the nurse to carry his daughter forth upon some occasion of hers, whereof she would have none know; and if I oppose her, she will be wroth with me and will say, 'This eunuch fellow stopped me, that he might pry into my affairs.' So she will do her best to kill me, and I have no call to meddle in this matter." So saying, he turned back, and with him the thirty assistants who drove the people from the door of the

palace; whereupon the nurse entered and saluted the eunuchs with her head, whilst all the thirty stood to do her honour and returned her salam. She led in the Prince and he ceased not following her from door to door, and the Protector protected them, so that they passed all the guards, till they came to the seventh door: it was that of the great pavilion, wherein was the King's throne, and it communicated with the chambers of his women and the saloons of the Harim, as well as with his daughter's pavilion. So the old woman halted and said, "Here we are, O my son, and glory be to Him who hath brought us thus far in safety! But, O my son, we cannot foregather with the Princess except by night; for night enveileth the fearful." He replied, "True, but what is to be done?" Quoth she, "Hide thee in this black hole," showing him behind the door a dark and deep cistern, with a cover thereto. So he entered the cistern, and she went away and left him there till ended day, when she returned and carried him into the palace, till they came to the door of Hayat al-Nufus's apartment. The old woman knocked and a little maid came out and said, "Who is at the door?" Said the nurse, "'Tis I," whereupon the maid returned and craved permission of her lady, who said, "Open to her and let her come in with any who may accompany her." So they entered and the nurse, casting a glance around, perceived that the Princess had made ready the sitting-chamber and ranged the lamps in row and lighted candles of wax in chandeliers of gold and silver and spread the divans and estrades with carpets and cushions. Moreover, she had set on trays of food and fruits and confections and she had perfumed the place with musk and aloes-wood and ambergris. She was seated among the lamps and the tapers and the light of her face outshone the lustre of them all. When she saw the old woman, she said to her, "O nurse, where is the beloved of my heart?"; and the other replied, "O my lady, I cannot find him nor have mine eyes espied him; but I have brought thee his own sister; and here she is." Cried the Princess, "Art thou Jinn-mad? What need have I of his sister? Say me, an a man's head irk him, doth he bind up his hand?" The old woman answered, "No, by Allah, O my lady! But look on her, and if she pleases thee, let her be with thee." Then she uncovered the Prince's face, whereupon Hayat al-Nufus knew him and running to him, pressed him to her bosom, and he pressed her to his breast.

Then they both fell down in a swoon and lay without sense a long while. The old woman sprinkled rose-water upon them till they came to themselves, when she kissed him on the mouth more than a thousand times and improvised these couplets,

"Sought me this heart's dear love at gloom of night; * I rose in honour till he sat forthright,
And said, 'O aim of mine, O sole desire * In such night-visit hast of guards no fright?'
Replied he, 'Yes, I fearèd much, but Love * Robbed me of all my wits and reft my sprite.'
We clipt with kisses and awhile clung we, * For here 'twas safe; nor feared we watchman-wight:
Then rose we parting without doubtful deed * And shook out skirts where none a stain could sight."

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Thirty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when her lover visited Hayat al-Nufus in her palace, the twain embraced and she improvised some happy couplets beseeming the occasion. And when she had ended her extempore lines she said, "Is it indeed true that I see thee in my abode and that thou art my cup-mate and my familiar?" Then passion grew on her and love was grievous to her, so that her reason well-nigh fled for joy and she improvised these couplets,

"With all my soul I'll ransom him who came to me in gloom * Of night, whilst I had waited long to see his figure loom;
And naught aroused me save his weeping voice of tender tone * And whispered I, 'Fair fall thy foot and welcome and well come!'
His cheek I kissed a thousand times, and yet a thousand more; * Then clipt and clung about his breast enveiled in darkling room.
And cried, 'Now verily I've won the aim of every wish * So praise and prayers to Allah for this grace now best become.'
Then slept we even as we would the goodliest of nights * Till morning came to end our night and light up earth with bloom."

As soon as it was day, she made him enter a place in her apartment unknown to any and he abode there till nightfall, when she brought him out and they sat in converse and carouse. Presently

he said to her, "I wish to return to my own country and tell my father what hath passed between us, that he may equip his Wazir to demand thee in marriage of thy sire." She replied, "O my love, I fear, an thou return to thy country and kingdom, thou wilt be distracted from me and forget the love of me; or that thy father will not further thy wishes in this matter and I shall die. Meseems the better rede were that thou abide with me and in my hand-grasp, I looking on thy face, and thou on mine, till I devise some plan, whereby we may escape together some night and flee to thy country; for I have cut off my hopes from my own people and I despair of them." He rejoined, "I hear and obey;" and they fell again to their carousal and conversing. He tarried with her thus for some time till, one night, the wine was pleasant to them and they lay not down nor did they sleep till break of day. Now it chanced that one of the Kings sent her father a present, and amongst other things, a necklace of union jewels, nine-and-twenty grains, to whose price a King's treasures might not suffice. Quoth Abd al-Kadir, "This rivière beseemeth none but my daughter Hayat al-Nufus;" and, turning to an eunuch, whose jaw-teeth the Princess had knocked out for reasons best known to herself,[1] he called to him and said, "Carry the necklace to thy lady and say to her, 'One of the Kings hath sent thy father this, as a present, and its price may not be paid with money; put it on thy neck.' " The slave took the necklace, saying in himself, "Allah Almighty make it the last thing she shall put on in this world, for that she deprived me of the benefit of my grinder-teeth!"; and repairing to the Princess's apartment, found the door locked and the old woman asleep before the threshold. He shook her, and she awoke in affright and asked, "What dost thou want?"; to which he answered, "The King hath sent me on an errand to his daughter." Quoth the nurse, "The key is not here, go away, whilst I fetch it;" but quoth he, "I cannot go back to the King without having done his

[1] A violent temper, accompanied with *voies de fait* and personal violence, is by no means rare amongst Eastern princesses; and terrible tales are told in Persia concerning the daughters of Fath Ali Shah. Few men and no woman can resist the temptations of absolute command. The daughter of a certain Dictator all-powerful in the Argentine Republic was once seen on horseback with a white bridle of peculiar leather; it was made of the skin of a man who had boasted of her favours. The slave-girls suffer first from these masterful young persons and then it is the turn of the eunuchry.

commandment." So she went away, as if to fetch the key; but fear overtook her and she sought safety in flight. Then the eunuch awaited her awhile; then, finding she did not return, he feared that the King would be angry at his delay; so he rattled at the door and shook it, whereupon the bolt gave way and the leaf opened. He entered and passed on, till he came to the seventh door and walking in to the Princess's chamber found the place splendidly furnished and saw candles and flagons there. At this spectacle he marvelled and going close up to the bed, which was curtained by a hanging of silk, embroidered with a net-work of jewels, drew back the curtain from before the Princess and saw her sleeping with her arms about the neck of a young man handsomer than herself; whereat he magnified Allah Almighty, who had created such a youth of vile water, and said, "How goodly be this fashion for one who hateth men! How came she by this fellow? Methinks 'twas on his account that she knocked out my back teeth!" Then he drew the curtain and made for the door; but the King's daughter awoke in affright and seeing the eunuch, whose name was Káfúr, called to him. He made her no answer: so she came down from the bed on the estrade; and catching hold of his skirt laid it on her head and kissed his feet, saying, "Veil what Allah veileth!" Quoth he, "May Allah not veil thee nor him who would veil thee! Thou didst knock out my grinders and saidst to me, 'Let none make mention to me aught of men and their ways!' " So saying, he disengaged himself from her grasp and running out, locked the door on them and set another eunuch to guard it. Then he went in to the King who said to him "Hast thou given the necklace to Hayat al-Nufus?" The eunuch replied, "By Allah, thou deservest altogether a better fate;" and the King asked, "What hath happened? Tell me quickly;" whereto he answered, "I will not tell thee, save in private and between our eyes," but the King retorted, saying, "Tell me at once and in public." Cried the eunuch, "Then grant me immunity." So the King threw him the kerchief of immunity and he said, "O King, I went into the Princess Hayat al-Nufus and found her asleep in a carpeted chamber and on her bosom was a young man. So I locked the door upon the two and came back to thee." When the King heard these words he started up and taking a sword in his hand, cried out to the Rais of the eunuchs, saying, "Take thy lads and go to the Princess's chamber and bring me her and

him who is with her as they twain lie on the bed; but cover them both up."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirty-fifth Night.

She resumed, It hath reached me, O auspicious King, that when the King commanded the head eunuch to take his lads and to fetch and set before him Hayat al-Nufus and him who was with her, the chief and his men entered the Princess's apartment where he found her standing up, dissolved in railing tears, and the Prince by her side; so he said to them, "Lie down on the bed, as thou wast and let him do likewise." The King's daughter feared for her lover[1] and said to him, "This is no time for resistance." So they both lay down and the eunuchs covered them up and carried the twain into the King's presence. Thereupon Abd al-Kadir pulled off the coverings and the Princess sprang to her feet. He looked at her and would have smitten her neck: but the Prince threw himself on the father's breast, saying, "The fault was not hers but mine only: kill me before thou killest her." The King made at him, to cut him down, but Hayat al-Nufus cast herself on her father and said, "Kill me not him; for he is the son of a great King, lord of all the land in its length and breadth." When the King heard this, he turned to the Chief Wazir, who was a gathering-place of all that is evil, and said to him, "What sayst thou of this matter, O Minister?" Quoth his Wazir, "What I say is that all who find themselves in such case as this have need of lying, and there is nothing for it but to cut off both their heads, after torturing them with all manner of tortures." Hereupon the King called his sworder of vengeance, who came with his lads, and said to him, "Take this gallows bird and strike off his head and after do the like with this harlot and burn their bodies, and consult me not about them a second time." So the headsman put his hand to her back, to take her; but the King cried out at him and cast at him somewhat he hent in hand, which had well-nigh killed him, saying, "O dog, how durst thou show ruth to those with whom I am wroth? Put thy hand to her hair and drag her along by it, so that

[1] A neat touch; she was too thorough-bred to care for herself first.

she may fall on her face." Accordingly he haled her by her hair and the Prince in like manner to the place of blood, where he tore off a piece of his skirt and therewith bound the Prince's eyes putting the Princess last, in the hope that some one would intercede for her. Then, having made ready the Prince he swung his sharp sword three times (whilst all the troops wept and prayed Allah to send them deliverance by some intercessor), and raised his hand to cut off Ardashir's head when, behold, there arose a cloud of dust, that spread and flew till it veiled the view. Now the cause thereof was that when the young Prince had delayed beyond measure, the King, his sire, had levied a mighty host and had marched with it in person to get tidings of his son. Such was his case; but as regards King Abd al-Kadir, when he saw this, he said, "O wights, what is the meaning of yonder dust that dimmeth sights?" The Grand Wazir sprang up and went out to reconnoitre and found behind the cloud men like locusts, of whom no count could be made nor aught avail of aid, filling the hills and plains and valleys. So he returned with the report to the King, who said to him, "Go down and learn for us what may be this host and the cause of its marching upon our country. Ask also of their commander and salute him for me and enquire the reason of his coming. An he came in quest of aught, we will aid him, and if he have a blood-feud with one of the Kings, we will ride with him; or, if he desire a gift, we will handsel him; for this is indeed a numerous host and a power uttermost, and we fear for our land from its mischief." So the Minister went forth and walked among the tents and troopers and body-guards, and ceased not faring on from the first of the day till near sundown, when he came to the warders with gilded swords in tents star-studded. Passing these, he made his way through Emirs and Wazirs and Nabobs and Chamberlains, to the pavilion of the Sultan, and found him a mighty King. When the King's officers saw him, they cried out to him, saying, "Kiss ground! Kiss ground!"[1] He did so and would have risen, but they cried out at him a second and a third time. So he kissed the earth again and again and raised his head and would have stood up, but fell down at full length for excess of awe. When at last he was set between the hands of the King he said to him, "Allah prolong thy days and increase thy sovranty and exalt thy rank, O thou auspicious King! And furthermore,

[1] Here the ground or earth is really kissed.

of a truth, King Abd al-Kadir saluteth thee and kisseth the earth before thee and asketh on what weighty business thou art come. An thou seek to avenge thee for blood on any King, he will take horse in thy service; or, an thou come in quest of aught, wherein it is in his power to help thee, he standeth up at thy service on account thereof." So Ardashir's father replied to the Wazir, saying, "O messenger, return to thy lord and tell him that the most mighty King Sayf al-A'azam Shah, Lord of Shiraz, had a son who hath been long absent from him and news of him have not come and all traces of him have been cut off. An he be in this city, he will take him and depart from you; but, if aught have befallen him or any mischief have ensued to him from you, his father will lay waste your land and make spoil of your goods and slay your men and seize your women. Return, therefore, to thy lord in haste and tell him this, ere evil befal him." Answered the Minister, "To hear is to obey!" and turned to go away, when the Chamberlains cried out to him, saying, "Kiss ground! Kiss ground!" So he kissed the ground a score of times and rose not till his life-breath was in his nostrils.[1] Then he left the King's high court and returned to the city, full of anxious thought concerning the affair of this King and the multitude of his troops, and going in to King Abd al-Kadir, pale with fear and trembling in his side-muscles, acquainted him with that had befallen him; ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that the Wazir returned from the court of the Great King, pale with fear and with side-muscles quivering for dread exceeding; and acquainted his lord with that had befallen him. Hereat disquietude and terror for himself and for his people laid hold upon him and he said to the Minister, "O Wazir, and who is this King's son?" Replied the other, " 'Tis even he whom thou badest put to death, but praised be Allah who hastened not his slaughter! Else had his father wasted our lands and spoiled our good." Quoth the King "See now thy corrupt judgment, in that thou didst counsel

[1] Corresponding with our phrase, "His heart was in his mouth."

us to slay him! Where is the young man, the son of yonder magnanimous King?" And quoth the Wazir, "O mighty King, thou didst command him be put to death." When the King heard this, he was clean distraught and cried out from his heart's core and in-most of head, saying, "Woe to you! Fetch me the Headsman forthright, lest death fall on him!" So they fetched the Sworder and he said, "O King of the Age, I have smitten off his head even as thou badest me." Cried Abd al-Kadir "O dog, an this be true, I will assuredly send thee after him." The Headsman replied, "O King, thou didst command me to slay him without consulting thee a second time." Said the King, "I was in my wrath; but speak the truth, ere thou lose thy life;" and said the Sworder, "O King, he is yet in the chains of life." At this Abd al-Kadir rejoiced and his heart was set at rest; then he called for Ardashir, and when he came, he stood up to receive him and kissed his mouth, saying, "O my son, I ask pardon of Allah Almighty for the wrong I have done thee, and say thou not aught that may lower my credit with thy sire, the Great King." The Prince asked "O King of the Age, and where is my father?" and the other answered, "He is come hither on thine account." Thereupon quoth Ardashir, "By thy worship, I will not stir from before thee till I have cleared my honour and the honour of thy daughter from that which thou laidest to our charge; for she is a pure virgin. Send for the midwives and let them examine her before thee. An they find her maidenhead gone, I give thee leave to shed my blood; and if they find her a clean maid, her innocence of dishonour and mine also will be made manifest." So he summoned the midwives, who examined the Princess and found her a pure virgin and so told the King, seeking largesse of him. He gave them what they sought, putting off his royal robes to bestow on them, and in like manner he was bountiful to all who were in the Harim. And they brought forth the scent-cups and perfumed all the Lords of estate and Grandees; and not one but rejoiced with exceeding joy. Then the King threw his arms about Ardashir's neck and entreated him with all worship and honour, bidding his chief eunuchs bear him to the bath. When he came out, he cast over his shoulders a costly robe and crowned him with a coronet of jewels; he also girt him with a girdle of silk, purfled with red gold and set with pearls and gems, and mounted him on one of his noblest mares, with selle and trappings of gold inlaid with pearls and jewels. Then he bade his Grandees and Captains

mount on his service and escort him to his father's presence; and charged him tell his sire that King Abd al-Kadir was at his disposal, hearkening to and obeying him in whatso he should bid or forbid. "I will not fail of this," answered Ardashir and farewelling him, repaired to his father who, at sight of him, was transported for delight and springing up, advanced to meet him and embraced him, whilst joy and gladness spread among all the host of the Great King. Then came the Wazirs and Chamberlains and Captains and guards and kissed the ground before the Prince and rejoiced in his coming: and it was a great day with them for enjoyment, for the King's son gave leave to those of King Abd al-Kadir's officers who had accompanied him and others of the townsfolk, to view the ordinance of his father's host, without let or stay, so they might know the multitude of the Great King's troops and the might of his empire. And all who had seen him selling stuffs in the linendrapers' bazar marvelled how his soul could have consented thereto, considering the nobility of his spirit and the loftiness of his dignity; but it was his love and inclination to the King's daughter that to this had constrained him. Meanwhile, news of the multitude of her lover's troops came to Hayat al-Nufus, who was still jailed by her sire's commandment, till they knew what he should order respecting her, whether pardon and release or death and burning; and she looked down from the terrace-roof of the palace and, turning towards the mountains, saw even these covered with armed men. When she beheld all those warriors and knew that they were the army of Ardashir's father, she feared lest he should be diverted from her by his sire and forget her and depart from her, whereupon her father would slay her. So she called a handmaid that was with her in her apartment by way of service, and said to her, "Go to Ardashir, son of the Great King, and fear not. When thou comest into his presence, kiss the ground before him and tell him what thou art and say to him, 'My lady saluteth thee and would have thee to know that she is a prisoner in her father's palace, awaiting his sentence, whether he be minded to pardon her or put her to death, and she beseecheth thee not to forget her or forsake her; for to-day thou art all-powerful; and, in whatso thou commandest, no man dare cross thee. Wherefore, an it seem good to thee to rescue her from her sire and take her with thee, it were of thy bounty, for indeed she endureth all these trials for thy sake. But, an this seem not good to thee, for that thy desire of her is at an end, still speak to

thy sire, so haply he may intercede for her with her father and he depart not, till he have made him set her free and taken surety from and made covenant with him, that he will not go about to put her to death nor work her aught of harm. This is her last word to thee, may Allah not desolate her of thee, and so The Peace!' "[1]——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirty-seventh Night,

She continued, It hath reached me, O auspicious King, that the bondmaid sent by Hayat al-Nufus made her way to Ardashir and delivered him her lady's message, which when he heard, he wept with sore weeping and said to her, "Know that Hayat al-Nufus is my mistress and that I am her slave and the captive of her love. I have not forgotten what was between us nor the bitterness of the parting day; so do thou say to her, after thou hast kissed her feet, that I will speak with my father of her, and he shall send his Wazir, who sought her aforetime in marriage for me, to demand her hand once more of her sire, for he dare not refuse. So, if he send to her to consult her, let her make no opposition; for I will not return to my country without her." Then the handmaid returned to Hayat al-Nufus; and, kissing her hands, delivered to her the message, which when she heard, she wept for very joy and returned thanks to Almighty Allah. Such was her case; but as regards Ardashir, he was alone with his father that night and the Great King questioned him of his case, whereupon he told him all that had befallen him, first and last. Then quoth the King, "What wilt thou have me do for thee, O my son? An thou desire Abd al-Kadir's ruin, I will lay waste his lands and spoil his hoards and dishonour his house." Replied Ardashir, "I do not desire that, O my father, for he hath done nothing to me deserving thereof; but I wish for union with her; wherefore I beseech thee of thy favour to make ready a present for her father (but let it be a magnificent gift!) and send it to him by thy Minister, the man of just judgment." Quoth the King, "I hear and consent;" and sending for the treasures he had laid up from

[1] Very artful is the contrast of the love-lorn Princess's humility with her furious behaviour, in the pride of her purity, while she was yet a virginette and fancy free.

time past, brought out all manner precious things and showed them to his son, who was pleased with them. Then he called his Wazir and bade him bear the present with him[1] to King Abd al-Kadir and demand his daughter in marriage for Ardashir, saying, "Accept the present and return him a reply." Now from the time of Ardashir's departure, King Abd al-Kadir had been troubled and ceased not to be heavy at heart, fearing the laying waste of his reign and the spoiling of his realm; when behold, the Wazir came in to him and saluting him, kissed ground before him. He rose up standing and received him with honour; but the Minister made haste to fall at his feet and kissing them cried, "Pardon, O King of the Age! The like of thee should not rise to the like of me, for I am the least of servants' slaves. Know, O King, that Prince Ardashir hath acquainted his father with some of the favours and kindnesses thou hast done him, wherefore he thanketh thee and sendeth thee in company of thy servant who standeth before thee, a present, saluting thee and wishing thee especial blessings and prosperities." Abd al-Kadir could not believe what he heard of the excess of his fear, till the Wazir laid the present before him, when he saw it to be such gift as no money could purchase nor could one of the Kings of the earth avail to the like thereof; wherefore he was belittled in his own eyes and springing to his feet, praised Almighty Allah and glorified Him and thanked the Prince. Then said the Minister to him, "O noble King, give ear to my word and know that the Great King sendeth to thee, desiring thine alliance, and I come to thee seeking and craving the hand of thy daughter, the chaste dame and treasured gem Hayat al-Nufus, in wedlock for his son Ardashir, wherefore, if thou consent to this proposal and accept of him, do thou agree with me for her marriage-portion." Abd al-Kadir hearing these words replied, "I hear and obey. For my part, I make no objection, and nothing can be more pleasurable to me; but the girl is of full age and reason and her affair is in her own hand. So be assured that I will refer it to her and she shall choose for herself." Then he turned to the chief eunuch and bade him go and acquaint the Princess with the event. So he repaired to the Harim and, kissing the Princess's hands, acquainted her with the Great King's offer adding, "What

[1] Arab. "Suhbat-hu" lit.=in company with him, a popular idiom in Egypt and Syria. It often occurs in the Bresl. Edit.

sayest thou in answer?" "I hear and I obey," replied she.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Thirty-eighth Night.

She pursued, It hath reached me, O auspicious King, that the chief eunuch of the Harim having informed the Princess how she had been demanded in marriage by the Great King and having heard her reply, "I hear and I obey," returned therewith to the King and gave him this answer, whereat he rejoiced with exceeding joy and, calling for a costly robe of honour, threw it over the Wazir's shoulders. Furthermore, he ordered him ten thousand dinars and bade him carry the answer to the Great King and crave leave for him to pay him a visit. "Hearing and obeying," answered the Minister; and, returning to his master, delivered him the reply and Abd al-Kadir's message, and repeated all their talk, whereat he rejoiced greatly and Ardashir was transported for delight and his breast broadened and he was a most happy man. King Sayf al-A'azam also gave King Abd al-Kadir leave to come forth to visit him; so, on the morrow, he took horse and rode to the camp of the Great King, who came to meet him and saluting him, seated him in the place of honour, and gave him welcome; and they two sat whilst Ardashir stood before them. Then arose an orator of the King Abd al-Kadir's court and pronounced an eloquent discourse, giving the Prince joy of the attainment of his desire and of his marriage with the Princess, a Queen among King's daughters. When he sat down the Great King caused bring a chest full of pearls and gems, together with fifty thousand dinars, and said to King Abd al-Kadir, "I am my son's deputy in all that concerneth this matter." So Abd al-Kadir acknowledged receipt of the marriage-portion and amongst the rest, fifty thousand dinars for the nuptial festivities; after which they fetched the Kazis and the witnesses, who wrote out the contract of marriage between the Prince and Princess, and it was a notable day, wherein all lovers made merry and all haters and enviers were mortified. They spread the marriage-feasts and banquets and lastly Ardashir went in unto the Princess and found her a jewel which had been hidden, an union pearl unthridden and a filly that none but he had ridden, so he notified this to his sire. Then King Sayf al-

A'azam asked his son, "Hast thou any wish thou wouldst have fulfilled ere we depart?"; and he answered, "Yes, O King, know that I would fain take my wreak of the Wazir who entreated us on evil wise and the eunuch who forged a lie against us." So the King sent forthright to Abd al-Kadir, demanding of him the Minister and the castrato, whereupon he despatched them both to him and he commanded to hang them over the city gate. After this, they abode a little while and then sought of Abd al-Kadir leave for his daughter to equip her for departure. So he equipped her and mounted her in a Takhtrawán, a travelling litter of red gold, inlaid with pearls and gems and drawn by noble steeds. She carried with her all her waiting-women and eunuchs, as well as the nurse, who had returned, after her flight, and resumed her office. Then King Sayf al-A'azam and his son mounted and Abd al-Kadir mounted also with all the lords of his land, to take leave of his son-in-law and daughter; and it was a day to be reckoned of the goodliest of days. After they had gone some distance, the Great King conjured Abd al-Kadir to turn back; so he farewelled him and his son, after he had strained him to his breast and kissed him between the eyes and thanked him for his grace and favours and commended his daughter to his care. Then he went in to the Princess and embraced her; and she kissed his hands and they wept in the standing-place of parting. After this he returned to his capital and Ardashir and his company fared on, till they reached Shiraz, where they celebrated the marriage-festivities anew. And they abode in all comfort and solace and joyance of life, till there came to them the Destroyer of delights and Severer of societies; the Depopulator of palaces and the Garnerer of graveyards. And men also relate the tale of

JULNAR THE SEA-BORN AND HER SON KING BADR BASIM OF PERSIA.

THERE was once in days of yore and in ages and times long gone before, in Ajam-land, a King Shahrimán[1] hight, whose abiding-place was Khorásán. He owned an hundred concubines, but by

[1] In the Mac. Edit. "Shahzamán," a corruption of Sháh Zamán = King of the Age. (See vol. i. 2.)

none of them had he been blessed with boon of child, male or female, all the days of his life. One day, among the days, he bethought him of this and fell lamenting for that the most part of his existence was past and he had not been vouchsafed a son, to inherit the kingdom after him, even as he had inherited it from his fathers and forebears; by reason whereof there betided him sore cark and care and chagrin exceeding. As he sat thus one of his Mamelukes came in to him and said, "O my lord, at the door is a slave-girl with her merchant, and fairer than she eye hath never seen." Quoth the King, "Hither to me with merchant and maid!"; and both came in to him. Now when Shahriman beheld the girl, he saw that she was like a Rudaynian lance,[1] and she was wrapped in a veil of gold-purfled silk. The merchant uncovered her face, whereupon the place was illumined by her beauty and her seven tresses hung down to her anklets like horses' tails. She had Nature-kohl'd eyes, heavy hips and thighs and waist of slenderest guise; her sight healed all maladies and quenched the fire of sighs, for she was even as the poet cries,

"I love her madly for she is perfect fair, * Complete in gravity and gracious way;
Nor overtall nor overshort, the while * Too full for trousers are those hips that sway:
Her shape is midmost 'twixt o'er small and tall; * Nor long to blame nor little to gainsay:
O'erfall her anklets tresses black as night * Yet in her face resplends eternal day."

The King seeing her marvelled at her beauty and loveliness, her symmetry and perfect grace and said to the merchant, "O Shaykh, how much for this maiden?" Replied the merchant, "O my lord, I bought her for two thousand dinars of the merchant who owned her before myself, since when I have travelled with her three years and she hath cost me, up to the time of my coming hither, other three thousand gold pieces; but she is a gift from me to thee." The King robed him with a splendid robe of honour and ordered him ten thousand ducats, whereupon he kissed his hands, thanking him for his bounty and beneficence, and went his ways. Then the King committed the damsel to the tire-women,

[1] For a note on this subject see vol. ii. 2.

saying, "Amend ye the case of this maiden[1] and adorn her and furnish her a bower and set her therein." And he bade his chamberlains carry her everything she needed and shut all the doors upon her. Now his capital wherein he dwelt, was called the White City and was seated on the sea-shore; so they lodged her in a chamber, whose latticed casements overlooked the main.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that the King after taking the maiden, committed her to the tire-women bidding them amend her case and set her in a bower, and ordered his chamberlains to shut all the doors upon her when they had lodged her in a chamber whose latticed casements overlooked the main. Then Shahriman went in to her; but she spake not to him neither took any note of him.[2] Quoth he, "'Twould seem she hath been with folk who have not taught her manners." Then he looked at the damsel and saw her surpassing beauty and loveliness and symmetry and perfect grace, with a face like the rondure of the moon at its full or the sun shining in the sheeny sky. So he marvelled at her charms of favour and figure and he praised Allah the Creator (magnified be His might!), after which he walked up to her and sat him down by her side; then he pressed her to his bosom and seating her on his thighs, sucked the dew of her lips, which he found sweeter than honey. Presently he called for trays spread with richest viands of all kinds and ate and fed her by mouthfuls, till she had enough; yet she spoke not one word. The King began to talk to her and asked her of her name; but she abode still silent and uttered not a syllable nor made him any answer, neither ceased to hang down her head groundwards; and it was but the excess of her beauty and loveliness and the amorous

[1] *i.e.* bathe her and apply cosmetics to remove all traces of travel.

[2] These pretentious and curious displays of coquetry are not uncommon in handsome slave-girls when newly bought; and it is a kind of pundonor to humour them. They may also refuse their favours and a master who took possession of their persons by brute force would be blamed by his friends, men and women. Even the most despotic of despots, Fath Ali Shah of Persia, put up with refusals from his slave-girls and did not, as would the mean-minded, marry them to the grooms or cooks of the palace.

grace that saved her from the royal wrath. Quoth he to himself, "Glory be to God, the Creator of this girl! How charming she is, save that she speaketh not! But perfection belongeth only to Allah the Most High." And he asked the slave-girls whether she had spoken, and they said, "From the time of her coming until now she hath not uttered a word nor have we heard her address us." Then he summoned some of his women and concubines and bade them sing to her and make merry with her, so haply she might speak. Accordingly they played before her all manner instruments of music and sports and what not and sang, till the whole company was moved to mirth, except the damsel, who looked at them in silence, but neither laughed nor spoke. The King's breast was straitened; thereupon he dismissed the women and abode alone with that damsel: after which he doffed his clothes and disrobing her with his own hand, looked upon her body and saw it as it were a silvern ingot. So he loved her with exceeding love and falling upon her, took her maidenhead and found her a pure virgin; whereat he rejoiced with excessive joy and said in himself, "By Allah, 'tis a wonder that a girl so fair of form and face should have been left by the merchants a clean maid as she is!"[1] Then he devoted himself altogether to her, heeding none other and forsaking all his concubines and favourites, and tarried with her a whole year as it were a single day. Still she spoke not till, one morning he said to her (and indeed the love of her and longing waxed upon him), "O desire of souls, verily passion for thee is great with me, and I have forsaken for thy sake all my slave-girls and concubines and women and favourites and I have made thee my portion of the world and had patience with thee a whole year; and now I beseech Almighty Allah, of His favour, to soften thy heart to me, so thou mayst speak to me. Or, an thou be dumb, tell me by a sign, that I may give up hope of thy speech. I pray the Lord (extolled be He!) to vouchsafe me by thee a son child, who shall inherit the kingdom after me; for I am old and lone and have none to be my heir. Wherefore, Allah upon thee, an thou love me, return me a reply." The damsel bowed her head awhile in thought, and presently raising it, smiled in his face; whereat it seemed to him as if lightning filled the chamber. Then she said, "O magnanimous liege lord, and

[1] Such continence is rarely shown by the young Jallabs or slave-traders; when older they learn how much money is lost with the chattel's virginity.

valorous lion, Allah hath answered thy prayer, for I am with child by thee and the time of my delivery is near at hand, though I know not if the unborn babe be male or female.[1] But, had I not conceived by thee, I had not spoken to thee one word." When the King heard her speech, his face shone with joy and gladness and he kissed her head and hands for excess of delight, saying, "Alhamdolillah—laud to Lord—who hath vouchsafed me the things I desired!; first, thy speech, and secondly, thy tidings that thou art with child by me." Then he rose up and went forth from her and, seating himself on the throne of his kingship, in an ecstasy of happiness, bade his Wazir distribute to the poor and needy and widows and others an hundred thousand dinars, by way of thank-offering to Allah Most High and alms on his own account. The Minister did as bidden by the King who, returning to the damsel, sat with her and embraced and pressed her to his breast, saying, "O my lady, my queen, whose slave I am, prithee what was the cause of this thy silence? Thou hast been with me a whole year, night and day, waking and sleeping, yet hast not spoken to me till this day." She replied, "Hearken, O King of the Age, and know that I am a wretched exile, broken-hearted and far-parted from my mother and my family and my brother." When the King heard her words, he knew her desire and said, "As for thy saying that thou art wretched, there is for such speech no ground, inasmuch as my kingdom and good and all I possess are at thy service and I also am become thy bondman; but, as for thy saying, 'I am parted from my mother and brother and family', tell me where they are and I will send and fetch them to thee." Thereupon she answered, "Know, then, O auspicious King, that I am called Julnár[2] the Sea-born and that my father was of the Kings of the

[1] Midwives in the East, as in the less civilised parts of the West, have many nostrums for divining the sex of the unborn child.

[2] Arabic (which has no written "g") from Pers. Gulnár (Gul-i-anár) pomegranate-flower, the "Gulnare" of Byron who learnt his Orientalism at the Mekhitarist (Armenian) Convent, Venice. I regret to see the little honour now paid to the gallant poet in the land where he should be honoured the most. The systematic depreciation was begun by the late Mr. Thackeray, perhaps the last man to value the noble independence of Byron's spirit; and it has been perpetuated, I regret to see, by better judges. These critics seem wholly to ignore the fact that Byron founded a school which covered Europe from Russia to Spain, from Norway to Sicily, and which from England passed over to the two Americas. This exceptional success, which has not yet fallen even to Shakespeare's lot, was due to genius only, for the poet almost ignored study and poetic art. His great misfortune was being born in England under the Georgium Sidus. Any Continental people would have regarded him as one of the prime glories of his race.

Main. He died and left us his reign, but while we were yet unsettled, behold, one of the other Kings arose against us and took the realm from our hands. I have a brother called Sálih, and my mother also is a woman of the sea; but I fell out with my brother 'The Pious' and swore that I would throw myself into the hands of a man of the folk of the land. So I came forth of the sea and sat down on the edge of an island in the moonshine,[1] where a passer-by found me and, carrying me to his house, besought me of love-liesse; but I smote him on the head, so that he all but died; whereupon he carried me forth and sold me to the merchant from whom thou hadst me, and this was a good man and a virtuous; pious, loyal and generous. Were it not that thy heart loved me and that thou promotedest me over all thy concubines, I had not remained with thee a single hour, but had cast myself from this window into the sea and gone to my mother and family; but I was ashamed to fare themwards, being with child by thee; for they would have deemed evilly of me and would not have credited me, even although I swore to them, an I told them that a King had bought me with his gold and made me his portion of the world and preferred me over all his wives and every thing that his right hand possessed. This then is my story and—the Peace!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fortieth Night,

She resumed, It hath reached me, O auspicious King, that when Julnar[2] the Sea-born, answering the question of King Shahriman, told him her past from first to last, the King thanked her and kissed her between the eyes, saying, "By Allah, O my lady and light of mine eyes, I cannot bear to be parted from thee one hour; and given thou leave me, I shall die forthright. What then is to be done?" Replied she, "O my lord, the time of my delivery

[1] Arab. "Fí al-Kamar," which Lane renders "in the moonlight." It seems to me that the allusion is to the Comorin Islands; but the sequel speaks simply of an island.

[2] The Mac. Edit. misprints Julnár as Julnáz (so the Bul. Edit. ii. 233), and Lane's Jullanár is an Egyptian vulgarism. He is right in suspecting the "White City" to be imaginary; but its sea has no apparent connection with the Caspian. The mermen and mermaids appear to him to be of an inferior order of the Jinn, termed Al-Ghawwásah, the Divers, who fly through air and are made of fire which at times issues from their mouths.

is at hand and my family needs must be present, that they may tend me; for the women of the land know not the manner of child-bearing of the women of the sea, nor do the daughters of the ocean know the manner of the daughters of the earth; and when my people come, I shall be reconciled to them and they will be reconciled to me." Quoth the King, "How do the people of the sea walk therein, without being wetted?"; and quoth she, "O King of the Age, we walk in the waters with our eyes open, as do ye on the ground, by the blessing of the names graven upon the seal-ring of Solomon David-son (on whom be peace!). But, O King, when my kith and kin come, I will tell them how thou boughtest me with thy gold, and hast entreated me with kindness and benevolence. It behoveth that thou confirm my words to them and that they witness thine estate with their own eyes and they learn that thou art a King, son of a King." He rejoined, "O my lady, do what seemeth good to thee and what pleaseth thee; and I will consent to thee in all thou wouldst do." The damsel continued, "Yes, we walk in the sea and see what is therein and behold the sun, moon, stars and sky, as it were on the surface of earth; and this irketh us naught. Know also that there be many peoples in the main and various forms and creatures of all kinds that are on the land, and that all that is on the land compared with that which is in the main is but a very small matter." And the King marvelled at her words. Then she pulled out from her bosom two bits of Comorin lign-aloes and, kindling fire in a chafing-dish, chose somewhat of them and threw it in, then she whistled a loud whistle and spake words none understood. Thereupon arose a great smoke and she said to the King, who was looking on, "O my lord, arise and hide thyself in a closet, that I may show thee my brother and mother and family, whilst they see thee not; for I design to bring them hither, and thou shalt presently espy a wondrous thing and shalt marvel at the several creatures and strange shapes which Almighty Allah hath created." So he arose without stay or delay and entering a closet, fell a-watching what she should do. She continued her fumigations and conjurations till the sea foamed and frothed turbid and there rose from it a handsome young man of a bright favour, as he were the moon at its full, with brow flower-white, cheeks of ruddy light and teeth like the marguerite. He was the likest of all creatures to his sister and the tongue of the case spoke in his praise these two couplets,

"The full moon groweth perfect once a month * But thy face each day we see perfectèd.
And the full moon dwelleth in single sign, * But to thee all hearts be a dwelling stead."

After him there came forth of the sea an ancient dame with hair speckled gray and five maidens, as they were moons, bearing a likeness to the damsel hight Julnar. The King looked upon them as they all walked upon the face of the water, till they drew near the window and saw Julnar, whereupon they knew her and went in to her. She rose to them and met them with joy and gladness, and they embraced her and wept with sore weeping. Then said they to her, "O Julnar, how couldst thou leave us four years, and we unknowing of thine abiding place? By Allah the world hath been straitened upon us for stress of severance from thee, and we have had no delight of food or drink; no, not for one day, but have wept with sore weeping night and day for the excess of our longing after thee!" Then she fell to kissing the hands of the youth her brother and her mother and cousins, and they sat with her awhile, questioning her of her case and of what had betided her, as well as of her present estate. "Know," replied she, "that, when I left you, I issued from the sea and sat down on the shore of an island, where a man found me and sold me to a merchant, who brought me to this city and sold me for ten thousand dinars to the King of the country, who entreated me with honour and forsook all his concubines and women and favourites for my sake and was distracted by me from all he had and all that was in his city." Quoth her brother, "Praised be Allah, who hath reunited us with thee! But now, O my sister, 'tis my purpose that thou arise and go with us to our country and people." When the King heard these words, his wits fled him for fear lest the damsel accept her brother's words and he himself avail not to stay her, albeit he loved her passionately, and he became distracted with fear of losing her. But Julnar answered, "By Allah, O my brother, the mortal who bought me is lord of this city and he is a mighty King and a wise man, good and generous with extreme generosity. Moreover, he is a personage of great worth and wealth and hath neither son nor daughter. He hath entreated me with honour and done me all manner of favour and kindness; nor, from the day of his buying me to this time have I heard from him an ill word to hurt my heart; but he hath never ceased to use me courteously; doing nothing save with my counsel, and I am in the best of case

with him and in the perfection of fair fortune. Furthermore, were I to leave him, he would perish; for he cannot endure to be parted from me an hour; and if I left him, I also should die, for the excess of the love I bear him, by reason of his great goodness to me during the time of my sojourn with him; for, were my father alive, my estate with him would not be like my estate with this great and glorious and puissant potentate. And verily, ye see me with child by him and praise be to Allah, who hath made me a daughter of the Kings of the sea, and my husband the mightiest of the Kings of the land, and Allah, in very sooth, he hath compensated me for whatso I lost."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Forty-first Night.

She said, It hath reached me, O auspicious King, that Julnar the Sea-born told her brother all her tale, adding "Allah hath not cut me off, but hath compensated me for whatso I lost. Now this King hath no issue, male or female, so I pray the Almighty to vouchsafe me a son who shall inherit of this mighty sovran that which the Lord hath bestowed upon him of lands and palaces and possessions." Now when her brother and the daughters of her uncle heard this her speech, their eyes were cooled thereby and they said, "O Julnar, thou knowest thy value with us and thou wottest the affection we bear thee and thou art certified that thou art to us the dearest of all creatures and thou art assured that we seek but ease for thee, without travail or trouble. Wherefore, an thou be in unease, arise and go with us to our land and our folk; but, an thou be at thine ease here, in honour and happiness, this is our wish and our will; for we desire naught save thy welfare in any case."[1] Quoth she, "By Allah, I am here in the utmost ease and solace and honour and grace!" When the King heard what she said, he joyed with a heart set at rest and thanked her silently for this; the love of her redoubled on him and entered his heart-core and he knew that she loved him as he loved her and that she desired to abide with him, that she might see his child by her. Then Julnar bade her women lay the tables and set on all sorts of viands, which had been cooked in kitchen under her own eyes,

[1] Arab. "'Alà Kulli hál," a popular phrase, like the Anglo-American "anyhow."

and fruits and sweetmeats, whereof she ate, she and her kinsfolk. But, presently, they said to her, "O Julnar, thy lord is a stranger to us, and we have entered his house, without his leave or weeting. Thou hast extolled to us his excellence and eke thou hast set before us of his victual whereof we have eaten; yet have we not companied with him nor seen him, neither hath he seen us nor come to our presence and eaten with us, so there might be between us bread and salt." And they all left eating and were wroth with her, and fire issued from their mouths, as from cressets; which when the King saw, his wits fled for excess of fear of them. But Julnar arose and soothed them and going to the closet where was the King her lord, said to him, "O my lord, hast thou seen and heard how I praised thee and extolled thee to my people and hast thou noted what they said to me of their desire to carry me away with them?" Quoth he, "I both heard and saw: May the Almighty abundantly requite thee for me! By Allah, I knew not the full measure of thy fondness until this blessed hour, and now I doubt not of thy love to me!" Quoth she, "O my lord, is the reward of kindness aught but kindness? Verily, thou hast dealt generously with me and hast entreated me with worship and I have seen that thou lovest me with the utmost love, and thou hast done me all manner of honour and kindness and preferred me above all thou lovest and desirest. So how should my heart be content to leave thee and depart from thee, and how should I do thus after all thy goodness to me? But now I desire of thy courtesy that thou come and salute my family, so thou mayst see them and they thee and pure love and friendship may be between you; for know, O King of the Age, that my brother and mother and cousins love thee with exceeding love, by reason of my praises of thee to them, and they say, 'We will not depart from thee nor go to our homes till we have foregathered with the King and saluted him.' For indeed they desire to see thee and make acquaintance with thee." The King replied, "To hear is to obey, for this is my very own wish." So saying, he rose and went in to them and saluted them with the goodliest salutation; and they sprang up to him and received him with the utmost worship, after which he sat down in the palace and ate with them; and he entertained them thus for the space of thirty days. Then, being desirous of returning home, they took leave of the King and Queen and departed with due permission to their own land, after he had done them all possible honour. Awhile after this, Julnar completed the days of her

pregnancy and the time of her delivery being come, she bore a boy, as he were the moon at its full; whereat the utmost joy betided the King, for that he had never in his life been vouchsafed son or daughter. So they held high festival and decorated the city seven days, in the extreme of joy and jollity: and on the seventh day came Queen Julnar's mother, Faráshah hight,[1] and brother and cousins, whenas they knew of her delivery.——And Shahrazad perceived the light of day and ceased to say her permitted say.

When it was the Seven Hundred and Forty-second Night,

She said, It hath reached me, O auspicious King, that when Julnar was brought to bed and was visited by her people, the King received them with joy at their coming and said to them, "I said that I would not give my son a name till you should come and name him of your knowledge." So they named him Badr Básim,[2] and all agreed upon this name. Then they showed the child to his uncle Salih, who took him in his arms and arising began to walk about the chamber with him in all directions right and left. Presently he carried him forth of the palace and going down to the salt sea, fared on with him, till he was hidden from the King's sight. Now when Shahriman saw him take his son and disappear with him in the depth of the sea, he gave the child up for lost and fell to weeping and wailing; but Julnar said to him, "O King of the Age, fear not, neither grieve for thy son, for I love my child more than thou and he is with my brother; so reck thou not of the sea neither fear for him drowning. Had my brother known that aught of harm would betide the little one, he had not done this deed; and he will presently bring thee thy son safe, Inshallah —an it please the Almighty." Nor was an hour past before the sea became turbid and troubled and King Salih came forth and flew from the sea till he came up to them with the child lying quiet and showing a face like the moon on the night of fulness. Then, looking at the King he said, "Haply thou fearedst harm for thy son, whenas I plunged into the sea with him?" Replied the father, "Yes, O my lord, I did indeed fear for him and thought he

[1] In the text the name does not appear till near the end of the tale.
[2] *i.e.* Full moon smiling.

would never be saved therefrom." Rejoined Salih, "O King of the land, we pencilled his eyes with an eye-powder we know of and recited over him the names graven upon the seal-ring of Solomon David-son (on whom be the Peace!), for this is what we use to do with children newly born among us; and now thou needst not fear for him drowning or suffocation in all the oceans of the world, if he should go down into them; for, even as ye walk on the land, so walk we in the sea." Then he pulled out of his pocket a casket, graven and sealed and, breaking open the seals, emptied it; whereupon there fell from it strings of all manner jacinths and other jewels, besides three hundred bugles of emerald and other three hundred hollow gems, as big as ostrich eggs, whose light dimmed that of sun and moon. Quoth Salih, "O King of the Age, these jewels and jacinths are a present from me to thee. We never yet brought thee a gift, for that we knew not Julnar's abiding-place neither had we of her any tidings or trace; but now that we see thee to be united with her and we are all become one thing, we have brought thee this present; and every little while we will bring thee the like thereof, Inshallah! for that these jewels and jacinths are more plentiful with us than pebbles on the beach and we know the good and the bad of them and their whereabouts and the way to them, and they are easy to us." When the King saw the jewels, his wits were bewildered and his sense was astounded and he said, "By Allah, one single gem of these jewels is worth my realm!" Then he thanked for his bounty Salih the Sea-born and, looking towards Queen Julnar, said, "I am abashed before thy brother, for that he hath dealt munificently by me and bestowed on me this splendid gift, which the folk of the land were unable to present." So she thanked her brother for his deed and he said, "O King of the Age, thou hast the prior claim on us and it behoves us to thank thee, for thou hast entreated our sister with kindness and we have entered thy dwelling and eaten of thy victual; and the poet saith[1],

'Had *I* wept before *she* did in my passion for Saada, * I had healed my soul before repentance came.
But *she* wept before *I* did: her tears drew mine; and I said, * The merit belongs to the precedent.' "

"And" (resumed Salih the Pious) "if we stood on our faces in thy

[1] These lines have occurred in vol. iii. 264, so I quote Lane ii. 499.

service, O King of the Age, a thousand years, yet had we not the might to requite thee, and this were but a scantling of thy due." The King thanked him with heartiest thanks and the Merman and Merwomen abode with him forty days' space, at the end of which Salih arose and kissed the ground before his brother-in-law, who asked "What wantest thou, O Salih?" He answered, "O King of the Age, indeed thou hast done us overabundant favours, and we crave of thy bounties that thou deal charitably with us and grant us permission to depart; for we yearn after our people and country and kinsfolk and our homes; so will we never forsake thy service nor that of my sister and my nephew; and by Allah, O King of the Age, 'tis not pleasant to my heart to part from thee; but how shall we do, seeing that we have been reared in the sea and that the sojourn of the shore liketh us not?" When the King heard these words he rose to his feet and farewelled Salih the Sea-born and his mother and his cousins, and all wept together, because of parting and presently they said to him, "Anon we will be with thee again, nor will we forsake thee, but will visit thee every few days." Then they flew off and descending into the sea, disappeared from sight.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Forty-third Night,

She continued, It hath reached me, O auspicious King, that the relations of Julnar the Sea-born farewelled the King and her, weeping together because of parting; then they flew off and descending into the depths disappeared from sight. After this King Shahriman showed the more kindness to Julnar and honoured her with increase of honour; and the little one grew up and flourished, whilst his maternal uncle and grandam and cousins visited the King every few days and abode with him a month or two months at a time. The boy ceased not to increase in beauty and loveliness with increase of years, till he attained the age of fifteen and was unique in his perfection and symmetry. He learnt writing and Koran-reading; history, syntax and lexicography; archery, spearplay and horsemanship and what not else behoveth the sons of Kings; nor was there one of the children of the folk of the city, men or women, but would talk of the youth's charms, for he

was of surpassing beauty and perfection, even such an one as is praised in the saying of the poet,[1]

"The whiskers write upon his cheek, with ambergris on pearl, * Two lines, as 'twere with jet upon an apple, line for line.
Death harbours in his languid eye and slays with every glance, * And in his cheek is drunkenness, and not in any wine."

And in that of another,

"Upsprings from table of his lovely cheek[2] * A growth like broidery my wonder is:
As 'twere a lamp that burns through night hung up * Beneath the gloom[3] in chains of ambergris."

And indeed the King loved him with exceeding love, and summoning his Wazir and Emirs and the Chief Officers of state and Grandees of his realm, required of them a binding oath that they would make Badr Basim King over them after his sire; and they sware the oath gladly, for the sovran was liberal to the lieges, pleasant in parley and a very compend of goodness, saying naught but that wherein was advantage for the people. On the morrow Shahriman mounted, with all his troops and Emirs and Lords, and went forth into the city and returned. When they drew near the palace, the King dismounted, to wait upon his son who abode on horseback, and he and all the Emirs and Grandees bore the saddle-cloth of honour before him, each and every of them bearing it in his turn, till they came to the vestibule of the palace, where the Prince alighted and his father and the Emirs embraced him and seated him on the throne of Kingship, whilst they (including his sire) stood before him. Then Badr Basim judged the people, deposing the unjust and promoting the just and continued so doing till near upon noon, when he descended from the throne and went in to his mother, Julnar the Sea-born, with the crown upon his head, as he were the moon. When she saw him, with the King standing before him, she rose and kissing him, gave him joy of the Sultanate and wished him and his sire length of life and victory over their foes. He sat with her and rested till the hour of mid-afternoon prayer, when he took horse and repaired,

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[1] These lines occurred in vol. ii. 301. I quote Mr. Payne.

[2] Arab. "Khadd" = cheek from the eye-orbit to the place where the beard grows; also applied to the side of a rough highland, the side-planks of a litter, etc. etc.

[3] The black hair of youth.

with the Emirs before him, to the Maydán-plain, where he played at arms with his father and his lords, till night-fall, when he returned to the palace, preceded by all the folk. He rode forth thus every day to the tilting-ground, returning to sit and judge the people and do justice between carl and churl; and thus he continued doing a whole year, at the end of which he began to ride out a-hunting and a-chasing and to go round about in the cities and countries under his rule, proclaiming security and satisfaction and doing after the fashion of Kings; and he was unique among the people of his day for glory and valour and just dealing among the subjects. And it chanced that one day the old King fell sick and his fluttering heart forebode him of translation to the Mansion of Eternity. His sickness grew upon him till he was nigh upon death, when he called his son and commended his mother and subjects to his care and caused all the Emirs and Grandees once more swear allegiance to the Prince and assured himself of them by strongest oaths; after which he lingered a few days and departed to the mercy of Almighty Allah. His son and widow and all the Emirs and Wazirs and Lords mourned over him, and they built him a tomb and buried him therein. They ceased not ceremonially to mourn for him a whole month, till Salih and his mother and cousins arrived and condoled with their grieving for the King and said, "O Julnar, though the King be dead, yet hath he left this noble and peerless youth, and not dead is whoso leaveth the like of him, the rending lion and the shining moon." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Forty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Salih brother of Julnar and her mother and cousins said to her, "Albeit the King be dead, yet hath he left behind him as successor this noble and peerless youth, the rending lion and the shining moon." Thereupon the Grandees and notables of the Empire went in to King Badr Basim and said to him, "O King, there is no harm in mourning for the late sovran: but over-mourning beseemeth none save women; wherefore occupy thou not thy heart and our hearts with mourning for thy sire; inasmuch as he hath left thee behind him, and whoso leaveth the like of thee is not dead." Then they comforted him and diverted him and lastly carried him to the bath.

When he came out of the Hammam, he donned a rich robe, purfled with gold and embroidered with jewels and jacinths; and, setting the royal crown on his head, sat down on his throne of kingship and ordered the affairs of the folk, doing equal justice between strong and weak, and exacting from the prince the dues of the pauper; wherefore the people loved him with exceeding love. Thus he continued doing for a full year, whilst, every now and then, his kinsfolk of the sea visited him, and his life was pleasant and his eye was cooled. Now it came to pass that his uncle Salih went in one night of the nights to Julnar and saluted her; whereupon she rose and embracing him seated him by her side and asked him, "O my brother, how art thou and my mother and my cousins?" He answered, "O my sister, they are well and glad and in good case, lacking naught save a sight of thy face." Then she set somewhat of food before him and he ate, after which talk ensued between the twain and they spake of King Badr Basim and his beauty and loveliness, his symmetry and skill in cavalarice and cleverness and good breeding. Now Badr was propped upon his elbow hard by them; and, hearing his mother and uncle speak of him, he feigned sleep and listened to their talk.[1] Presently Salih said to his sister, "Thy son is now seventeen years old and is unmarried, and I fear lest mishap befal him and he have no son; wherefore it is my desire to marry him to a Princess of the princesses of the sea, who shall be a match for him in beauty and loveliness." Quoth Julnar, "Name them to me for I know them all." So Salih proceeded to enumerate them to her, one by one, but to each she said, "I like not this one for my son; I will not marry him but to one who is his equal in beauty and loveliness and wit and piety and good breeding and magnanimity and dominion and rank and lineage."[2] Quoth Salih, "I know none other of the daughters of the Kings of the sea, for I have numbered to thee more than an hundred girls and not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or no." So she felt Badr and finding on him the signs of slumber said to Salih, "He is asleep; what hast thou to say and

[1] This manner of listening is not held dishonourable amongst Arabs or Easterns generally; who, however, hear as little good of themselves as Westerns declare in proverb.

[2] Arab. "Hasab wa nasab," before explained as inherited degree and acquired dignity. See vol. iv. 171.

what is thine object in making sure his sleeping?" Replied he, "O my sister, know that I have bethought me of a Mermaid of the mermaids who befitteth thy son; but I fear to name her, lest he be awake and his heart be taken with her love and maybe we shall be unable to win to her; so should he and we and the Grandees of the realm be wearied in vain and trouble betide us through this; for, as saith the poet,

'Love, at first sight, is a spurt of spray;[1] * But a spreading sea when it gaineth sway.'"

When she heard these words, she cried, "Tell me the condition of this girl, and her name for I know all the damsels of the sea, Kings' daughters and others; and, if I judge her worthy of him, I will demand her in marriage for him of her father, though I spend on her whatso my hand possesseth. So recount to me all anent her and fear naught, for my son sleepeth." Quoth Salih, "I fear lest he be awake; and the poet saith,

'I loved him, soon as his praise I heard; * For ear oft loveth ere eye survey.'"

But Julnar said, "Speak out and be brief and fear not, O my brother." So he said, "By Allah, O my sister, none is worthy of thy son save the Princess Jauharah, daughter of King Al-Samandal,[2] for that she is like unto him in beauty and loveliness and brilliancy and perfection; nor is there found, in sea or on land, a sweeter or pleasanter of gifts than she; for she is prime in comeliness and seemlihead of face and symmetrical shape of perfect grace; her cheek is ruddy dight, her brow flower white, her teeth gem-bright, her eyes blackest black and whitest white, her hips of heavy weight, her waist slight and her favour exquisite. When she turneth she shameth the wild cattle[3] and the gazelles and when she walketh, she breedeth envy in the willow branch: when she unveileth her face outshineth sun and moon and all who look upon her she enslaveth soon: sweet-lipped and soft-sided indeed is she."

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[1] Arab. "Mujájat"=spittle running from the mouth: hence Lane, "is like running saliva," which, in poetry is not pretty.

[2] Arab. and Heb. "Salmandra" from Pers. Samandal (—dar—duk—dun, etc.), a Salamander, a mouse which lives in fire, some say a bird in India and China and others confuse with the chameleon (Bochart Hiero. Part ii. chapt. vi).

[3] Arab. "Mahá" one of the four kinds of wild cows or bovine antelopes, bubalus, Antelope defassa, A. leucoryx, etc.

Now when Julnar heard what Salih said, she replied, "Thou sayest sooth, O my brother! By Allah, I have seen her many and many a time and she was my companion, when we were little ones; but now we have no knowledge of each other, for constraint of distance; nor have I set eyes on her for eighteen years. By Allah, none is worthy of my son but she!" Now Badr heard all they said and mastered what had passed, first and last, of these praises bestowed on Jauharah daughter of King Al-Samandal; so he fell in love with her on hearsay, pretending sleep the while, wherefore fire was kindled in his heart on her account full sore and he was drowned in a sea without bottom or shore.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Forty-fifth Night.

She resumed, It hath reached me, O auspicious King, that when King Badr Basim heard the words of his uncle Salih and his mother Julnar, praising the daughter of King Al-Samandal, a flame of fire burnt in his heart full sore and he was drowned in a sea which hath nor bottom nor shore. Then Salih, looking at his sister, exclaimed, "By Allah, O my sister, there is no greater fool among the Kings of the sea than her father nor one more violent of temper than he! So name thou not the girl to thy son, till we demand her in marriage of her father. If he favour us with his assent, we will praise Allah Almighty; and if he refuse us and will not give her to thy son to wife, we will say no more about it and seek another match." Answered Julnar, "Right is thy rede;" and they parleyed no more: but Badr passed the night with a heart on fire with passion for Princess Jauharah. However he concealed his case and spake not of her to his mother or his uncle, albeit he was on coals of fire for love of her. Now when it was morning, the King and his uncle went to the Hammam-bath and washed, after which they came forth and drank wine and the servants set food before them, whereof they and Julnar ate their sufficiency, and washed their hands. Then Salih rose and said to his nephew and sister, "With your leave, I would fain go to my mother and my folk for I have been with you some days and their hearts are troubled with awaiting me." But Badr Basim said to him, "Tarry with us this day;" and he consented. Then quoth the King, "Come, O my uncle, let us go forth to the garden." So

they sallied forth and promenaded about the pastures and took their solace awhile, after which King Badr lay down under a shady tree, thinking to rest and sleep; but he remembered his uncle's description of the maiden and her beauty and loveliness and shed railing tears, reciting these two couplets[1],

"Were it said to me while the flame is burning within me, * And the fire blazing in my heart and bowels,
'Wouldst thou rather that thou shouldest behold them * Or a draught of pure water?'—I would answer, 'Them.' "

Then he sighed and wept and lamented, reciting these verses also,

"Who shall save me from love of a lovely gazelle, * Brighter browed than the sunshine, my bonnibel!
My heart, erst free from her love, now burns * With fire for the maid of Al-Samandal."

When Salih heard what his nephew said, he smote hand upon hand and said, "There is no god but *the* God! Mohammed is the Apostle of God and there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" adding, "O my son, heardest thou what passed between me and thy mother respecting Princess Jauharah?" Replied Badr Basim, "Yes, O my uncle, and I fell in love with her by hearsay through what I heard you say. Indeed, my heart cleaveth to her and I cannot live without her." Rejoined his uncle, "O King, let us return to thy mother and tell her how the case standeth and crave her leave that I may take thee with me and seek the Princess in marriage of her sire; after which we will farewell her and I and thou will return. Indeed, I fear to take thee and go without her leave, lest she be wroth with me; and verily the right would be on her side, for I should be the cause of her separation from us. Moreover, the city would be left without king and there would be none to govern the citizens and look to their affairs; so should the realm be disordered against thee and the kingship depart from thy hands." But Badr Basim, hearing these words, cried, "O my uncle, if I return to my mother and consult her on such matter, she will not suffer me to do this; wherefore I will not return to

[1] These lines have occurred in vol. iii. 279; so I quote Lane (iii. 274) by way of variety; although I do not like his "bowels."

my mother nor consult her." And he wept before him and presently added, "I will go with thee and tell her not and after will return." When Salih heard what his nephew said, he was confused anent his case and said, "I crave help of the Almighty in any event." Then, seeing that Badr Basim was resolved to go with him, whether his mother would let him or no, he drew from his finger a seal-ring, whereon were graven certain of the names of Allah the Most High, and gave it to him, saying, "Put this on thy finger, and thou shalt be safe from drowning and other perils and from the mischief of sea-beasts and great fishes." So King Badr Basim took the ring and set it on his finger. Then they dove into the deep——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that Badr Basim and his uncle, after diving into the deep, fared on till they came to Salih's palace, where they found Badr Basim's grandmother, the mother of his mother, seated with her kinsfolk; and, going in to them, kissed their hands. When the old Queen saw Badr, she rose to him and embracing him, kissed him between the eyes and said to him, "A blessed coming, O my son! How didst thou leave thy mother Julnar?" He replied, "She is well in health and fortune, and saluteth thee and her uncle's daughters." Then Salih related to his mother what had occurred between him and his sister and how King Badr Basim had fallen in love with the Princess Jauharah daughter of Al-Samandal by report and told her the whole tale from beginning to end adding, "He hath not come save to demand her in wedlock of her sire;" which when the old Queen heard, she was wroth against her son with exceeding wrath and sore troubled and concerned and said, "O Salih, O my son, in very sooth thou diddest wrong to name the Princess before thy nephew, knowing, as thou dost, that her father is stupid and violent, little of wit and tyrannical of temper, grudging his daughter to every suitor; for all the Monarchs of the Main have sought her hand, but he rejected them all; nay, he would none of them, saying, 'Ye are no match for her in beauty or in loveliness or in aught else.' Wherefore we fear to demand her in wedlock of him, lest he reject us, even as he hath rejected

others; and we are a folk of high spirit and should return broken-hearted." Hearing these words Salih answered, "O my mother, what is to do? For King Badr Basim saith, 'There is no help but that I seek her in marriage of her sire, though I expend my whole kingdom'; and he avoucheth that, an he take her not to wife, he will die of love for her and longing." And Salih continued, "He is handsomer and goodlier than she; his father was King of all the Persians, whose King he now is, and none is worthy of Jauharah save Badr Basim. Wherefore I purpose to carry her father a gift of jacinths and jewels befitting his dignity, and demand her of him in marriage. An he object to us that he is a King, behold, our man also is a King and the son of a King; or, if he object to us her beauty, behold our man is more beautiful than she; or, again, if he object to us the vastness of his dominion, behold our man's dominion is vaster than hers and her father's and numbereth more troops and guards, for that his kingdom is greater than that of Al-Samandal. Needs must I do my endeavour to further the desire of my sister's son, though it relieve me of my life; because I was the cause of whatso hath betided; and, even as I plunged him into the ocean of her love, so will I go about to marry him to her, and may Almighty Allah help me thereto!" Rejoined his mother, "Do as thou wilt, but beware of giving her father rough words, whenas thou speakest with him; for thou knowest his stupidity and violence and I fear lest he do thee a mischief, for he knoweth not respect for any." And Salih answered, "Hearkening and obedience." Then he sprang up and taking two bags full of gems such as rubies and bugles of emerald, noble ores and all manner jewels gave them to his servants to carry and set out with his nephew for the palace of Al-Samandal. When they came thither, he sought audience of the King and being admitted to his presence, kissed ground before him and saluted him with the goodliest Salam. The King rose to him and honouring him with the utmost honour, bade him be seated. So he sat down and presently the King said to him, "A blessed coming: indeed thou hast desolated us, O Salih! But what bringeth thee to us? Tell me thine errand that we may fulfil it to thee." Whereupon Salih arose and, kissing the ground a second time, said, "O King of the Age, my errand is to Allah and the magnanimous liege lord and the valiant lion, the report of whose good qualities the caravans far and near have dispread and whose renown for benefits and beneficence and

clemency and graciousness and liberality to all climes and countries hath sped." Thereupon he opened the two bags and, displaying their contents before Al-Samandal, said to him, "O King of the Age, haply wilt thou accept my gift and by showing favour to me heal my heart."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Forty-seventh Night,

She continued, It hath reached me, O auspicious King, that when Salih offered his gift to the King, saying, "My aim and end is that the Sovran show favour to me and heal my heart by accepting my present," King Al-Samandal asked, "With what object dost thou gift me with this gift? Tell me thy tale and acquaint me with thy requirement. An its accomplishment be in my power I will straightway accomplish it to thee and spare thee toil and trouble; and if I be unable thereunto, Allah compelleth not any soul aught beyond its power."[1] So Salih rose and kissing ground three times, said, "O King of the Age, that which I desire thou art indeed able to do; it is in thy power and thou art master thereof; and I impose not on the King a difficulty, nor am I Jinn-demented, that I should crave of the King a thing whereto he availeth not; for one of the sages saith, 'An thou wouldst be complied with ask that which can be readily supplied'. Wherefore, that of which I am come in quest, the King (whom Allah preserve!) is able to grant." The King replied, "Ask what thou wouldst have, and state thy case and seek thy need." Then said Salih,[2] "O King of the Age, know that I come as a suitor, seeking the unique pearl and the hoarded jewel, the Princess Jauharah, daughter of our lord the King; wherefore, O King disappoint thou not thy suitor." Now when the King heard this, he laughed till he fell backwards, in mockery of him and said, "O Salih, I had thought thee a man of worth and a youth of sense, seeking naught save what was reasonable and speaking not save advisedly. What then hath befallen thy reason and urged thee to this monstrous matter and mighty hazard,

[1] The last verse (286) of chapt. ii. The Cow: "compelleth" in the sense of "burdeneth."
[2] Salih's speeches are euphuistic.

that thou seekest in marriage daughters of Kings, lords of cities and climates? Say me, art thou of a rank to aspire to this great eminence and hath thy wit failed thee to this extreme pass that thou affrontest me with this demand?" Replied Salih, "Allah amend the King! I seek her not for myself (albeit, an I did, I am her match and more than her match, for thou knowest that my father was King of the Kings of the sea, for all thou art this day our King), but I seek her for King Badr Basim, lord of the lands of the Persians and son of King Shahriman, whose puissance thou knowest. An thou object that thou art a mighty great King, King Badr is a greater; and if thou object thy daughter's beauty, King Badr is more beautiful than she and fairer of form and more excellent of rank and lineage; and he is the champion of the people of his day. Wherefore, if thou grant my request, O King of the Age thou wilt have set the thing in its stead; but, if thou deal arrogantly with us, thou wilt not use us justly nor travel with us the 'road which is straght'.[1] Moreover, O King, thou knowest that the Princess Jauharah, the daughter of our lord the King, must needs be wedded and bedded, for the sage saith, a girl's lot is either grace of marriage or the grave.[2] Wherefore, an thou mean to marry her, my sister's son is worthier of her than any other man." Now when King Al-Samandal heard Salih's words, he was wroth with exceeding wrath; his reason well nigh fled and his soul was like to depart his body for rage, and he cried, "O dog, shall the like of thee dare to bespeak me thus and name my daughter in the assemblies,[3] saying that the son of thy sister Julnar is a match for her? Who art thou and who is this sister of thine and who is her son and who was his father,[4] that thou durst say to me such say and address me with such address? What are ye all, in comparison with my daughter, but dogs?" And he cried out to his pages, saying, "Take yonder gallows-bird's head!" So they drew their swords and made for Salih, but he fled and for the palace-gate sped; and reaching the entrance, he found of his cousins and kinsfolk and servants, more than a thousand horse armed cap-à-pie in iron and close knitted

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[1] From the Fátihah.

[2] A truly Eastern saying, which ignores the "old maids" of the West.

[3] *i.e.* naming her before the lieges as if the speaker were her and his superior. It would have been more polite not to have gone beyond "the unique pearl and the hoarded jewel:" the offensive part of the speech was using the girl's name.

[4] Meaning emphatically that one and all were nobodies.

mail-coats, hending in hand spears and naked swords glittering white. And these when they saw Salih come running out of the palace (they having been sent by his mother to his succour), questioned him and he told them what was to do; whereupon they knew that the King was a fool and violent-tempered to boot. So they dismounted and baring their blades, went in to the King Al-Samandal, whom they found seated upon the throne of his Kingship, unaware of their coming and enraged against Salih with furious rage; and they beheld his eunuchs and pages and officers unprepared. When the King saw them enter, drawn brand in hand, he cried out to his people, saying "Woe to you! Take me the heads of these hounds!" But ere an hour had sped Al-Samandal's party were put to the route and relied upon flight, and Salih and his kinsfolk seized upon the King and pinioned him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Forty-eighth Night.

She pursued, It hath reached me, O auspicious King, that when Salih and his kinsfolk pinioned the King, Princess Jauharah awoke and knew that her father was a captive and his guards slain. So she fled forth the palace to a certain island, and climbing up into a high tree, hid herself in its summit. Now when the two parties came to blows, some of King Al-Samandal's pages fled and Badr Basim meeting them, questioned them of their case and they told him what had happened. But when he heard that the King was a prisoner, Badr feared for himself and fled, saying in his heart, "Verily, all this turmoil is on my account and none is wanted but I." So he sought safety in flight, security to sight, knowing not whither he went; but destiny from Eternity fore-ordained drave him to the very island where the Princess had taken refuge, and he came to the very tree whereon she sat and threw himself down, like a dead man, thinking to lie and repose himself and knowing not there is no rest for the pursued, for none knoweth what Fate hideth for him in the future. As he lay down, he raised his eyes to the tree and they met the eyes of the Princess. So he looked at her and seeing her to be like the moon rising in the East, cried, "Glory to Him who fashioned yonder perfect form, Him who is the Creator of all

things and who over all things is Almighty! Glory to the Great God, the Maker, the Shaper and Fashioner! By Allah, if my presentiments be true, this is Jauharah, daughter of King Al-Samandal! Methinks that, when she heard of our coming to blows with her father, she fled to this island and, happening upon this tree, hid herself on its head; but, if this be not the Princess herself, 'tis one yet goodlier than she." Then he bethought himself of her case and said in himself, "I will arise and lay hands on her and question her of her condition; and, if she be indeed the she, I will demand her in wedlock of herself and so win my wish." So he stood up and said to her, "O end of all desire, who art thou and who brought thee hither?" She looked at Badr Basim and seeing him to be as the full moon,[1] when it shineth from under the black cloud, slender of shape and sweet of smile, answered, "O fair of fashion, I am Princess Jauharah, daughter of King Al-Samandal, and I took refuge in this place, because Salih and his host came to blows with my sire and slew his troops and took him prisoner, with some of his men; wherefore I fled, fearing for my very life," presently adding, "And I weet not what fortune hath done with my father." When King Badr Basim heard these words he marvelled with exceeding marvel at this strange chance, and thought: "Doubtless I have won my wish by the capture of her sire." Then he looked at Jauharah and said to her, "Come down, O my lady; for I am slain for love of thee and thine eyes have captivated me. On my account and thine are all these broils and battles; for thou must know that I am King Badr Basim, Lord of the Persians and Salih is my mother's brother and he it is who came to thy sire to demand thee of him in marriage. As for me, I have quitted my kingdom for thy sake, and our meeting here is the rarest coincidence. So come down to me and let us twain fare for thy father's palace, that I may beseech uncle Salih to release him and I may make thee my lawful wife." When Jauharah heard his words, she said in herself, " 'Twas on this miserable gallows bird's account, then, that all this hath befallen and that my father hath fallen prisoner and his chamberlains and suite have been slain and I have been departed from my palace, a miserable exile and have fled for refuge to this island. But, an I devise not against him some device to defend myself from him, he will

[1] Arab. Badr, the usual pun.

possess himself of me and take his will of me; for he is in love and for aught that he doeth a lover is not blamed." Then she beguiled him with winning words and soft speeches, whilst he knew not the perfidy against him she purposed, and asked him, "O my lord and light of my eyes, say me, art thou indeed King Badr Basim, son of Queen Julnar?" And he answered, "Yes, O my lady."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Forty-ninth Night.

She resumed, It hath reached me, O auspicious King, that Jauharah, daughter of King Al-Samandal, asked the youth, "Art thou in very sooth King Badr Basim, son of Queen Julnar?" And he answered, "Yes, O my lady!" Then she, "May Allah cut off my father and gar his kingdom cease from him and heal not his heart neither avert from him strangerhood, if he could desire a comelier than thou or aught goodlier than these fair qualities of thine! By Allah, he is of little wit and judgment!" presently adding, "But, O King of the Age, punish him not for that he hath done; more by token that an thou love me a span, verily I love thee a cubit. Indeed, I have fallen into the net of thy love and am become of the number of thy slain. The love that was with thee hath transferred itself to me and there is left thereof with thee but a tithe of that which is with me." So saying, she came down from the tree and drawing near him strained him to her bosom and fell to kissing him; whereat passion and desire for her redoubled on him and doubting not but she loved him, he trusted in her, and returned her kisses and caresses. Presently he said to her, "By Allah, O Princess, my uncle Salih set forth to me not a fortieth part of thy charms; no, nor a quarter-carat[1] of the four-and-twenty." Then Jauharah pressed him to her bosom and pronounced some unintelligible words; then spat on his face, saying, "Quit this form of man and take shape of bird, the handsomest of birds, white of robe, with red bill and legs." Hardly had she spoken, when

[1] Arab. "Kirát" (κεράτιον) the bean of the *Abrus precatorius*, used as a weight in Arabia and India and as a bead for decoration in Africa. It is equal to four Kamhahs or wheat-grains and about 3 grs. avoir.; and being the twenty-fourth of a miskal, it is applied to that proportion of everything. Thus the Arabs say of a perfect man, "He is of four-and-twenty Kirát" *i.e.* pure gold. See vol. iii. 239.

King Badr Basim found himself transformed into a bird, the handsomest of birds, who shook himself and stood looking at her. Now Jauharah had with her one of her slave-girls, by name Marsínah;[1] so she called her and said to her, "By Allah, but that I fear for the life of my father, who is his uncle's prisoner, I would kill him! Allah never requite him with good! How unlucky was his coming to us; for all this trouble is due to his hard-headedness! But do thou, O slave-girl, bear him to the Thirsty Island and leave him there to die of thirst." So Marsinah carried him to the island in question and would have returned and left him there; but she said in herself, "By Allah, the lord of such beauty and loveliness deserveth not to die of thirst!" So she went forth from that island and brought him to another abounding in trees and fruits and rills and, setting him down there, returned to her mistress and told her, "I have left him on the Thirsty Island." Such was the case with Badr Basim; but as regards King Salih, he sought for Jauharah after capturing the King and killing his folk; but, finding her not, returned to his palace and said to his mother, "Where is my sister's son, King Badr Basim?" "By Allah, O my son," replied she, "I know nothing of him! For when it reached him that you and King Al-Samandal had come to blows and that strife and slaughter had betided between you, he was affrighted and fled." When Salih heard this, he grieved for his nephew and said, "O my mother, by Allah, we have dealt negligently by King Badr and I fear lest he perish or lest one of King Al-Samandal's soldiers or his daughter Jauharah fall in with him. So should we come to shame with his mother and no good betide us from her, for that I took him without her leave." Then he despatched guards and scouts throughout the sea and elsewhere to seek for Badr; but they could learn no tidings of him; so they returned and told King Salih, wherefore cark and care redoubled on him and his breast was straitened for King Badr Basim. So far concerning nephew and uncle, but as for Julnar the Sea-born, after their departure she abode in expectation of them, but her son returned not and she heard no report of him. So when many days of fruitless waiting had gone by, she arose and going down into the sea, repaired to her mother, who sighting her rose to her and kissed her and embraced her, as did the Mermaids her cousins.

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[1] The (she) myrtle: Kazimirski (A. de Biberstein) Dictionnaire Arabe-Francais (Paris Maisonneuve 1867) gives Marsín = Rose de Jericho: myrte.

Then she questioned her mother of King Badr Basim, and she answered, saying, "O my daughter, of a truth he came hither with his uncle, who took jacinths and jewels and carrying them to King Al-Samandal, demanded his daughter in marriage for thy son; but he consented not and was violent against thy brother in words. Now I had sent Salih nigh upon a thousand horse and a battle befel between him and King Al-Samandal; but Allah aided thy brother against him, and he slew his guards and troops and took himself prisoner. Meanwhile, tidings of this reached thy son, and it would seem as if he feared for himself; wherefore he fled forth from us, without our will, and returned not to us, nor have we heard any news of him." Then Julnar enquired for King Salih, and his mother said, "He is seated on the throne of his kingship, in the stead of King Al-Samandal, and hath sent in all directions to seek thy son and Princess Jauharah." When Julnar heard the maternal words, she mourned for her son with sad mourning and was highly incensed against her brother Salih for that he had taken him and gone down with him into the sea without her leave; and she said, "O my mother, I fear for our realm; as I came to thee without letting any know; and I dread tarrying with thee, lest the state fall into disorder and the kingdom pass from our hands. Wherefore I deem best to return and govern the reign till it please Allah to order our son's affair for us. But look ye forget him not neither neglect his case; for should he come to any harm, it would infallibly kill me, since I see not the world save in him and delight but in his life." She replied, "With love and gladness, O my daughter. Ask not what we suffer by reason of his loss and absence." Then she sent to seek for her grandson, whilst Julnar returned to her kingdom, weeping-eyed and heavy-hearted, and indeed the gladness of the world was straitened upon her.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when Queen Julnar returned from her mother to her own realm, her breast was straitened and she was in ill-case. So fared it with her; but as regards King Badr Basim, after Princess Jauharah had ensorcelled him and had sent him with her handmaid to the Thirsty Island,

saying, "Leave him there to die of thirst," and Marsinah had set him down in a green islet, he abode days and nights in the semblance of a bird eating of its fruits and drinking of its waters and knowing not whither to go nor how to fly; till, one day, there came a certain fowler to the island to catch somewhat wherewithal to get his living. He espied King Badr Basim in his form of a white-robed bird, with red bill and legs, captivating the sight and bewildering the thought; and, looking thereat, said in himself, "Verily, yonder is a beautiful bird: never saw I its like in fairness or form." So he cast his net over Badr and taking him, carried him to the town, mentally resolved to sell him for a high price. On his way one of the townsfolk accosted him and said, "For how much this fowl, O fowler?" Quoth the fowler, "What wilt thou do with him an thou buy him?" Answered the other, "I will cut his throat and eat him;" whereupon said the birder, "Who could have the heart to kill this bird and eat him? Verily, I mean to present him to our King, who will give me more than thou wouldest give me and will not kill him, but will divert himself by gazing upon his beauty and grace, for in all my life, since I have been a fowler, I never saw his like among land game or water fowl. The utmost thou wouldst give me for him, however much thou covet him, would be a dirham, and, by Allah Almighty, I will not sell him!" Then he carried the bird up to the King's palace and when the King saw it, its beauty and grace pleased him and the red colour of its beak and legs. So he sent an eunuch to buy it, who accosted the fowler and said to him, "Wilt thou sell this bird?" Answered he, "Nay, 'tis a gift from me to the King."[1] So the eunuch carried the bird to the King and told him what the man had said; and he took it and gave the fowler ten dinars, whereupon he kissed ground and fared forth. Then the eunuch carried the bird to the palace and placing him in a fine cage, hung him up after setting meat and drink by him. When the King came down from the Divan, he said to the eunuch, "Where is the bird? Bring it to me, that I may look upon it; for, by Allah, 'tis beautiful!" So the eunuch brought the cage and set it between the hands of the King, who looked and seeing the food untouched, said, "By Allah, I wis not what it will eat, that I may nourish it!"

[1] Needless to note that the fowler had a right to expect a return present worth double or treble the price of his gift. Such is the universal practice of the East: in the West the extortioner says, "I leave it to you, sir!"

Then he called for food and they laid the tables and the King ate. Now when the bird saw the flesh and meats and fruits and sweetmeats, he ate of all that was upon the trays before the King, whereat the Sovran and all the bystanders marvelled and the King said to his attendants, eunuchs and Mamelukes, "In all my life I never saw a bird eat as doth this bird!" Then he sent an eunuch to fetch his wife that she might enjoy looking upon the bird, and he went in to summon her and said, "O my lady, the King desireth thy presence, that thou mayst divert thyself with the sight of a bird he hath bought. When we set on the food, it flew down from its cage and perching on the table, ate of all that was thereon. So arise, O my lady, and solace thee with the sight for it is goodly of aspect and is a wonder of the wonders of the age." Hearing these words she came in haste; but, when she noted the bird, she veiled her face and turned to fare away. The King rose up and looking at her, asked, "Why dost thou veil thy face when there is none in presence save the women and eunuchs who wait on thee and thy husband?" Answered she, "O King, this bird is no bird, but a man like thyself." He rejoined, "Thou liest, this is too much of a jest. How should he be other than a bird?"; and she "O King, by Allah, I do not jest with thee nor do I tell thee aught but the truth; for verily this bird is King Badr Basim, son of King Shahriman, Lord of the land of the Persians, and his mother is Julnar the Sea-born."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that when the King's wife said to the King, "Verily, this is no bird but a man like thyself: he is King Badr Basim son of King Shariman and his mother is Julnar the Sea-born," quoth the King, "And how came he in this shape?"; and quoth she, "Princess Jauharah, daughter of King Al-Samandal, hath enchanted him:" and told him all that had passed with King Badr Basim from first to last.[1] The King marvelled exceedingly at his wife's words and conjured her, on his life, to free Badr from his enchantment (for she was the notablest enchantress of her age), and not leave him in torment,

[1] And she does tell him all that the reader well knows.

saying, "May Almighty Allah cut off Jauharah's hand, for a foul witch as she is! How little is her faith and how great her craft and perfidy!" Said the Queen, "Do thou say to him, 'O Badr Basim, enter yonder closet!' " So the King bade him enter the closet and he went in obediently. Then the Queen veiled her face and taking in her hand a cup of water,[1] entered the closet where she pronounced over the water certain incomprehensible words ending with, "By the virtue of these mighty names and holy verses and by the majesty of Allah Almighty, Creator of heaven and earth, the Quickener of the dead and Appointer of the means of daily bread and the terms determined, quit this thy form wherein thou art and return to the shape in which the Lord created thee!" Hardly had she made an end of her words, when the bird trembled once and became a man; and the King saw before him a handsome youth, than whom on earth's face was none goodlier. But when King Badr Basim found himself thus restored to his own form he cried, "There is no god but *the* God and Mohammed is the Apostle of God! Glory be to the Creator of all creatures and Provider of their provision, and Ordainer of their life-terms preordained!" Then he kissed the King's hand and wished him long life, and the King kissed his head and said to him, "O Badr Basim, tell me thy history from commencement to conclusion." So he told him his whole tale, concealing naught; and the King marvelled thereat and said to him, "O Badr Basim, Allah hath saved thee from the spell: but what hath thy judgment decided and what thinkest thou to do?" Replied he, "O King of the Age, I desire thy bounty that thou equip me a ship with a company of thy servants and all that is needful; for 'tis long since I have been absent and I dread lest the kingdom depart from me. And I misdoubt me my mother is dead of grief for my loss; and this doubt is the stronger for that she knoweth not what is come of me nor whether I am alive or dead. Wherefore, I beseech thee, O King, to crown thy favours to me by granting me what I seek." The King, after beholding the beauty and grace of Badr Basim and listening to his sweet speech, said, "I hear and obey." So he fitted him out a ship, to which he transported all that was needful

[1] This was for sprinkling him, but the texts omit that operation. Arabic has distinct terms for various forms of metamorphosis. "Naskh" is change from a lower to a higher, as beast to man; "Maskh" (the common expression) is the reverse; "Raskh" is from animate to inanimate (man to stone) and "Faskh" is absolute wasting away to corruption.

and which he manned with a company of his servants; and Badr Basim set sail in it, after having taken leave of the King. They sailed over the sea ten successive days with a favouring wind; but, on the eleventh day, the ocean became troubled with exceeding trouble, the ship rose and fell and the sailors were powerless to govern her. So they drifted at the mercy of the waves, till the craft neared a rock in mid-sea which fell upon her[1] and broke her up and all on board were drowned, save King Badr Basim who got astride one of the planks of the vessel, after having been nigh upon destruction. The plank ceased not to be borne by the set of the sea, whilst he knew not whither he went and had no means of directing its motion, as the wind and waves wrought for three whole days. But on the fourth the plank grounded with him on the sea-shore where he sighted a white city, as it were a dove passing white, builded upon a tongue of land that jutted out into the deep and it was goodly of ordinance, with high towers and lofty walls against which the waves beat. When Badr Basim saw this, he rejoiced with exceeding joy, for he was well-nigh dead of hunger and thirst, and dismounting from the plank, would have gone up the beach to the city; but there came down to him mules and asses and horses, in number as the sea-sands and fell to striking at him and staying him from landing. So he swam round to the back of the city, where he waded to shore and entering the place, found none therein and marvelled at this, saying, "Would I knew to whom doth this city belong, wherein is no lord nor any liege, and whence came these mules and asses and horses that hindered me from landing." And he mused over his case. Then he walked on at hazard till he espied an old man, a grocer.[2] So he saluted him and the other returned his salam and seeing him to be a handsome young man, said to him, "O youth, whence comest thou and what brought thee to this city?" Badr told him his story; at which the old man marvelled and said, "O my son, didst thou see any on thy way?" He replied, "Indeed, O my father, I wondered in good sooth to sight a city void of folk." Quoth the

[1] I render this improbable detail literally: it can only mean that the ship was dashed against a rock.

[2] Who was probably squatting on his shop-counter. The "Bakkál" (who must not be confounded with the *épicier*), lit. "vender of herbs" = greengrocer, and according to Richardson used incorrectly for Baddál (?) vendor of provisions. Popularly it is applied to a seller of oil, honey, butter and fruit, like the Ital. "Pizzicagnolo" = Salsamentarius, and in North-West Africa to an inn-keeper.

Shaykh, "O my son, come up into the shop, lest thou perish." So Badr Basim went up into the shop and sat down; whereupon the old man set before him somewhat of food, saying, "O my son, enter the inner shop; glory be to Him who hath preserved thee from yonder she-Sathanas!" King Badr Basim was sore affrighted at the grocer's words; but he ate his fill and washed his hands; then glanced at his host and said to him, "O my lord, what is the meaning of these words? Verily thou hast made me fearful of this city and its folk." Replied the old man, "Know, O my son, that this is the City of the Magicians and its Queen is as she were a she-Satan, a sorceress and a mighty enchantress, passing crafty and perfidious exceedingly. All thou sawest of horses and mules and asses were once sons of Adam like thee and me; they were also strangers, for whoever entereth this city, being a young man like thyself, this miscreant witch taketh him and hometh him for forty days, after which she enchanteth him, and he becometh a mule or a horse or an ass, of those animals thou sawest on the sea-shore."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fifty-second Night.

She pursued, It hath reached me, O auspicious King, that the old grocer related to King Badr Basim the history of the enchantress ending with, "All these people hath she spelled; and, when it was thy intent to land they feared lest thou be transmewed like themselves; so they counselled thee by signs that said, 'Land not,' of their solicitude for thee, fearing that haply she should do with thee like as she had done with them. She possessed herself of this city and seized it from its citizens by sorcery and her name is Queen Láb, which being interpreted, meaneth in Arabic 'Almanac of the Sun.' "[1] When Badr Basim heard what the old man said, he was affrighted with sore affright and trembled like reed in wind saying in himself, "Hardly do I feel me free from the affliction wherein I was by reason of sorcery, when Destiny casteth me into yet sorrier

[1] Here the Shaykh is mistaken: he should have said, "The Sun in old Persian." "Almanac" simply makes nonsense of the Arabian Circe's name. In Arab. it is "Takwím," whence the Span. and Port. "Tacuino:" in Heb. Hakamathá-Takunah = sapientia dispositionis astrorum (Asiat. Research. iii. 120).

case!" And he fell a-musing over his condition and that which had betided him. When the Shaykh looked at him and saw the violence of his terror, he said to him, "O my son, come, sit at the threshold of the shop and look upon yonder creatures and upon their dress and complexion and that wherein they are by reason of gramarye and dread not; for the Queen and all in the city love and tender me and will not vex my heart or trouble my mind." So King Badr Basim came out and sat at the shop-door, looking out upon the folk; and there passed by him a world of creatures without number. But when the people saw him, they accosted the grocer and said to him, "O elder, is this thy captive and thy prey gotten in these days?" The old man replied, "He is my brother's son, I heard that his father was dead; so I sent for him and brought him here that I might quench with him the fire of my home-sickness." Quoth they, "Verily, he is a comely youth; but we fear for him from Queen Lab, lest she turn on thee with treachery and take him from thee, for she loveth handsome young men." Quoth the Shaykh, "The Queen will not gainsay my commandment, for she loveth and tendereth me; and when she shall know that he is my brother's son, she will not molest him or afflict me in him neither trouble my heart on his account." Then King Badr Basim abode some months with the grocer, eating and drinking, and the old man loved him with exceeding love. One day, as he sat in the shop according to his custom, behold, there came up a thousand eunuchs, with drawn swords and clad in various kinds of raiment and girt with jewelled girdles: all rode Arabian steeds and bore in baldrick Indian blades. They saluted the grocer, as they passed his shop and were followed by a thousand damsels like moons, clad in various raiments of silks and satins fringed with gold and embroidered with jewels of sorts, and spears were slung to their shoulders. In their midst rode a damsel mounted on a Rabite mare, saddled with a saddle of gold set with various kinds of jewels and jacinths; and they reached in a body the Shaykh's shop. The damsels saluted him and passed on, till, lo and behold! up came Queen Lab, in great state, and seeing King Badr Basim sitting in the shop, as he were the moon at its full, was amazed at his beauty and loveliness and became passionately enamoured of him, and distraught with desire of him. So she alighted and sitting down by King Badr Basim said to the old man, "Whence hadst thou this handsome one?"; and the Shaykh replied, "He is my brother's son, and is lately come to

me." Quoth Lab, "Let him be with me this night, that I may talk with him;" and quoth the old man, "Wilt thou take him from me and not enchant him?" Said she, "Yes," and said he, "Swear to me." So she sware to him that she would not do him any hurt or ensorcell him, and bidding bring him a fine horse, saddled and bridled with a golden bridle and decked with trappings all of gold set with jewels, gave the old man a thousand dinars, saying, "Use this."[1] Then she took Badr Basim and carried him off, as he were the full moon on its fourteenth night, whilst all the folk, seeing his beauty, were grieved for him and said, "By Allah, verily, this youth deserveth not to be bewitched by yonder sorceress, the accursed!" Now King Badr Basim heard all they said, but was silent, committing his case to Allah Almighty, till they came to——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifty-third Night,

She resumed, It hath reached me, O auspicious King, that King Badr Basim ceased not faring with Queen Lab and her suite till they came to her palace-gate, where the Emirs and eunuchs and Lords of the realm took foot and she bade the Chamberlains dismiss her Officers and Grandees, who kissed ground and went away, whilst she entered the palace with Badr Basim and her eunuchs and women. Here he found a place, whose like he had never seen at all, for it was builded of gold and in its midst was a great basin brimfull of water midmost a vast flower-garden. He looked at the garden and saw it abounding in birds of various kinds and colours, warbling in all manner tongues and voices, pleasurable and plaintive. And everywhere he beheld great state and dominion and said, "Glory be to God, who of His bounty and long-suffering provideth those who serve other than Himself!" The Queen sat down at a latticed window overlooking the garden on a couch of ivory, whereon was a high bed, and King Badr Basim seated himself by her side. She kissed him and pressing him to her breast, bade her women bring a tray of food. So they brought a tray of red gold, inlaid with pearls and jewels and spread with all manner of viands and he and she ate, till they

[1] *i.e.* for thy daily expenses.

were satisfied, and washed their hands; after which the waiting-women set on flagons of gold and silver and glass, together with all kinds of flowers and dishes of dried fruits. Then the Queen summoned the singing-women and there came ten maidens, as they were moons, hending all manner of musical instruments. Queen Lab crowned a cup and drinking it off, filled another and passed it to King Badr Basim, who took and drank; and they ceased not to drink till they had their sufficiency. Then she bade the damsels sing, and they sang all manner modes till it seemed to Badr Basim as if the palace danced with him for joy. His sense was ecstasied and his breast broadened, and he forgot his strangerhood and said in himself, "Verily, this Queen is young and beautiful[1] and I will never leave her; for her kingdom is vaster than my kingdom and she is fairer than Princess Jauharah." So he ceased not to drink with her till even-tide came, when they lighted the lamps and waxen candles and diffused censer-perfumes; nor did they leave drinking, till they were both drunken, and the singing-women sang the while. Then Queen Lab, being in liquor, rose from her seat and lay down on a bed and dismissing her women called to Badr Basim to come and sleep by her side. So he lay with her, in all delight of life till the morning.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fifty-fourth Night,

She said, It hath reached me, O auspicious King, that when the Queen awoke she repaired to the Hammam-bath in the palace, King Badr Basim being with her, and they bathed and were purified; after which she clad him in the finest of raiment and called for the service of wine. So the waiting women brought the drinking-gear and they drank. Presently, the Queen arose and taking Badr Basim by the hand, sat down with him on chairs and bade bring food, whereof they ate, and washed their hands. Then the damsels fetched the drinking-gear and fruits and flowers

[1] *Un adolescent aime toutes les femmes.* Man is by nature polygamic whereas woman as a rule is monogamic and polyandrous only when tired of her lover. For the man, as has been truly said, loves the woman, but the love of the woman is for the love of the man.

and confections, and they ceased not to eat and drink,[1] whilst the singing-girls sang various airs till the evening. They gave not over eating and drinking and merry-making for a space of forty days, when the Queen said to him, "O Badr Basim, say me whether is the more pleasant, this place or the shop of thine uncle the grocer?" He replied, "By Allah, O Queen, this is the pleasanter, for my uncle is but a beggarly man, who vendeth pot-herbs." She laughed at his words and the twain lay together in the pleasantest of case till the morning, when King Badr Basim awoke from sleep and found not Queen Lab by his side, so he said, "Would Heaven I knew where can she have gone!" And indeed he was troubled at her absence and perplexed about the case, for she stayed away from him a great while and did not return; so he donned his dress and went seeking her but not finding her, and he said to himself, "Haply, she is gone to the flower-garden." Thereupon he went out into the garden and came to a running rill beside which he saw a white she-bird and on the stream-bank a tree full of birds of various colours, and he stood and watched the birds without their seeing him. And behold, a black bird flew down upon that white she-bird and fell to billing her pigeon-fashion, then he leapt on her and trod her three consecutive times, after which the bird changed and became a woman. Badr looked at her and lo! it was Queen Lab. So he knew that the black bird was a man transmewed and that she was enamoured of him and had transformed herself into a bird, that he might enjoy her; wherefore jealousy got hold upon him and he was wroth with the Queen because of the black bird. Then he returned to his place and lay down on the carpet-bed and after an hour or so she came back to him and fell to kissing him and jesting with him; but being sore incensed against her he answered her not a word. She saw what was to do with him and was assured that he had witnessed what befel her when she was a white bird and was trodden by the black bird; yet she discovered naught to him but concealed what ailed her. When he had done her need, he said to her, "O Queen, I would have thee give me leave to go to my uncle's shop, for I long after him and have not

[1] I have already noted that the heroes and heroines of Eastern love-tales are always *bonnes fourchettes:* they eat and drink hard enough to scandalise the sentimental amourist of the West; but it is understood that this abundant diet is necessary to qualify them for the Herculean labours of the love night.

seen him these forty days." She replied, "Go to him but tarry not from me, for I cannot brook to be parted from thee, nor can I endure without thee an hour." He said, "I hear and I obey," and mounting, rode to the shop of the Shaykh, the grocer, who welcomed him and rose to him and embracing him said to him, "How hast thou fared with yonder idolatress?" He replied, "I was well in health and happiness till this last night," and told him what had passed in the garden with the black bird.[1] Now when the old man heard his words, he said, "Beware of her, for know that the birds upon the tree were all young men and strangers, whom she loved and enchanted and turned into birds. That black bird thou sawest was one of her Mamelukes whom she loved with exceeding love, till he cast his eyes upon one of her women, wherefore she changed him into a black bird";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Badr Basim acquainted the old grocer with all the doings of Queen Lab and what he had seen of her proceedings, the Shaykh gave him to know that all the birds upon the tree were young men and strangers whom she had enchanted, and that the black bird was one of her Mamelukes whom she had transmewed. "And," continued the Shaykh, "whenas she lusteth after him she transformeth herself into a she-bird that he may enjoy her, for she still loveth him with passionate love. When she found that thou knewest of her case, she plotted evil against thee, for she loveth thee not wholly. But no harm shall betide thee from her, so long as I protect thee; therefore fear nothing; for I am a Moslem, by name Abdallah, and there is none in my day more magical than I; yet do I not make use of gramarye save upon constraint. Many a time have I put to naught the sorceries of yonder accursed and delivered folk from her, and I care not for her, because she can do me no hurt: nay, she feareth me with exceeding fear, as do all in the city who, like her, are magicians and serve the fire, not the Omnipotent Sire. So to-morrow, come

[1] Here again a little excision is necessary; the reader already knows all about it.

thou to me and tell me what she doth with thee; for this very night she will cast about to destroy thee, and I will tell thee how thou shalt do with her, that thou mayst save thyself from her malice." Then King Badr Basim farewelled the Shaykh and returned to the Queen whom he found awaiting him. When she saw him, she rose and seating him and welcoming him brought him meat and drink and the two ate till they had enough and washed their hands; after which she called for wine and they drank till the night was well nigh half spent, when she plied him with cup after cup till he was drunken and lost sense[1] and wit. When she saw him thus, she said to him, "I conjure thee by Allah and by whatso thou worshippest, if I ask thee a question wilt thou inform me rightly and answer me truly?" And he being drunken, answered, "Yes, O my lady." Quoth she, "O my lord and light of mine eyes, when thou awokest last night and foundest me not, thou soughtest me, till thou sawest me in the garden, under the guise of a white she-bird, and also thou sawest the black bird leap on me and tread me. Now I will tell the truth of this matter. That black bird was one of my Mamelukes, whom I loved with exceeding love; but one day he cast his eyes upon a certain of my slave-girls, wherefore jealousy gat hold upon me and I transformed him by my spells into a black bird and her I slew. But now I cannot endure without him a single hour; so, whenever I lust after him, I change myself into a she-bird and go to him, that he may leap me and enjoy me, even as thou hast seen. Art thou not therefore incensed against me, because of this, albeit, by the virtue of Fire and Light, Shade and Heat, I love thee more than ever and have made thee my portion of the world?" He answered (being drunken), "Thy conjecture of the cause of my rage is correct, and it had no reason other than this." With this she embraced him and kissed him and made great show of love to him; then she lay down to sleep and he by her side. Presently, about midnight she rose from the carpet-bed and King Badr Basim was awake; but he feigned sleep and watched stealthily to see what she would do. She took out of a red bag a something red, which she planted a-middlemost the chamber, and it became a stream, running like the sea; after which she took a handful of barley and strewing it on the ground, watered it with water from

[1] Arab. "Hiss," prop. speaking a perception (as of sound or motion) as opposed to "Hadas," a surmise or opinion without proof.

the river; whereupon it became wheat in the ear, and she gathered it and ground it into flour. Then she set it aside and returning to bed, lay down by Badr Basim till morning when he arose and washed his face and asked her leave to visit the Shaykh his uncle. She gave him permission and he repaired to Abdallah and told him what had passed. The old man laughed and said, "By Allah, this miscreant witch plotteth mischief against thee; but reck thou not of her ever!" Then he gave him a pound of parched corn[1] and said to him, "Take this with thee and know that, when she seeth it, she will ask thee, 'What is this and what wilt thou do with it?' Do thou answer, 'Abundance of good things is good'; and eat of it. Then will she bring forth to thee parched grain of her own and say to thee, 'Eat of this Sawík'; and do thou feign to her that thou eatest thereof, but eat of this instead, and beware and have a care lest thou eat of hers even a grain; for, an thou eat so much as a grain thereof, her spells will have power over thee and she will enchant thee and say to thee, 'Leave this form of a man.' Whereupon thou wilt quit thine own shape for what shape she will. But, an thou eat not thereof, her enchantments will be null and void and no harm will betide thee therefrom; whereat she will be shamed with shame exceeding and say to thee, 'I did but jest with thee!' Then will she make a show of love and fondness to thee; but this will all be but hypocrisy in her and craft. And do thou also make a show of love to her and say to her, 'O my lady and light of mine eyes, eat of this parched barley and see how delicious it is.' And if she eat thereof, though it be but a grain, take water in thy hand and throw it in her face, saying, 'Quit this human form' (for what form soever thou wilt have her take). Then leave her and come to me and I will counsel thee what to do." So Badr Basim took leave of him and returning to the palace, went in to the Queen, who said to him, "Welcome and well come and good cheer to thee!" And she rose and kissed him, saying, "Thou hast tarried long from me, O my lord." He replied, "I have been with my uncle, and he gave me to eat of this Sawik." Quoth she, "We have better than that." Then she

[1] Arab. "Sawík," the old and modern name for native frumenty, green grain (mostly barley) toasted, pounded, mixed with dates or sugar and eaten on journeys when cooking is impracticable. M. C. de Perceval (iii. 54), gives it a different and now unknown name; and Mr. Lane also applies it to "ptisane." It named the "Day of Sawaykah" (for which see Pilgrimage ii. 19), called by our popular authors the "War of the Meal-sacks."

laid his parched Sawik in one plate and hers in another and said to him, "Eat of this, for 'tis better than thine." So he feigned to eat of it and when she thought he had done so, she took water in her hand and sprinkled him therewith, saying, "Quit this form, O thou gallows-bird, thou miserable, and take that of a mule one-eyed and foul of favour." But he changed not; which when she saw, she arose and went up to him and kissed him between the eyes, saying, "O my beloved, I did but jest with thee; bear me no malice because of this." Quoth he, "O my lady, I bear thee no whit of malice; nay, I am assured that thou lovest me: but eat of this my parched barley." So she ate a mouthful of Abdallah's Sawik; but no sooner had it settled in her stomach than she was convulsed; and King Badr Basim took water in his palm and threw it in her face, saying, "Quit this human form and take that of a dapple mule." No sooner had he spoken than she found herself changed into a she-mule, whereupon the tears rolled down her cheeks and she fell to rubbing her muzzle against his feet. Then he would have bridled her, but she would not take the bit; so he left her and, going to the grocer, told him what had passed. Abdallah brought out for him a bridle and bade him rein her forthwith. So he took it to the palace, and when she saw him, she came up to him and he set the bit in her mouth and mounting her, rode forth to find the Shaykh. But when the old man saw her, he rose and said to her, "Almighty Allah confound thee, O accursed woman!" Then quoth he to Badr, "O my son, there is no more tarrying for thee in this city; so ride her and fare with her whither thou wilt and beware lest thou commit the bridle[1] to any." King Badr thanked him and farewelling him, fared on three days, without ceasing, till he drew near another city and there met him an old man, gray-headed and comely, who said to him, "Whence comest thou, O my son?" Badr replied, "From the city of this witch"; and the old man said, "Thou art my guest to-night." He consented and went with him; but by the way behold, they met an old woman, who wept when she saw the mule,

[1] Mr. Keightley (H. 122-24 Tales and Popular Fictions, a book now somewhat obsolete) remarks, "There is nothing said about the bridle in the account of the sale (*infra*), but I am sure that in the original tale, Badr's misfortunes must have been owing to his having parted with it. In Chaucer's Squier's Tale the bridle would also appear to have been of some importance." He quotes a story from the Notti Piacevoli of Straparola, the Milanese, published at Venice in 1550. And there is a popular story of the kind in Germany.

and said, "There is no god but *the* God! Verily, this mule resembleth my son's she-mule, which is dead, and my heart acheth for her; so, Allah upon thee, O my lord, do thou sell her to me!" He replied, "By Allah, O my mother, I cannot sell her." But she cried, "Allah upon thee, do not refuse my request, for my son will surely be a dead man except I buy him this mule." And she importuned him, till he exclaimed, "I will not sell her save for a thousand dinars," saying in himself, "Whence should this old woman get a thousand gold pieces?" Thereupon she brought out from her girdle a purse containing a thousand ducats, which when King Badr Basim saw, he said, "O my mother, I did but jest with thee; I cannot sell her." But the old man looked at him and said, "O my son, in this city none may lie, for whoso lieth they put to death." So King Badr Basim lighted down from the mule. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fifty-sixth Night,

She pursued, It hath reached me, O auspicious King, that when Badr Basim dismounted from and delivered the mule to the old woman, she drew the bit from her mouth and, taking water in her hand, sprinkled the mule therewith, saying, "O my daughter, quit this shape for that form wherein thou wast aforetime!" Upon this she was straightway restored to her original semblance and the two women embraced and kissed each other. So King Badr Basim knew that the old woman was Queen Lab's mother and that he had been tricked and would have fled; when, lo! the old woman whistled a loud whistle and her call was obeyed by an Ifrit as he were a great mountain, whereat Badr was affrighted and stood still. Then the old woman mounted on the Ifrit's back, taking her daughter behind her and King Badr Basim before her, and the Ifrit flew off with them; nor was it a full hour ere they were in the palace of Queen Lab, who sat down on the throne of kingship and said to Badr, "Gallows-bird that thou art, now am I come hither and have attained to that I desired and soon will I show thee how I will do with thee and with yonder old man the grocer! How many favours have I shown him! Yet he doth me frowardness; for thou hast not attained thine end but by means of him." Then she took water and sprinkled him therewith, saying,

"Quit the shape wherein thou art for the form of a foul-favoured fowl, the foulest of all fowls"; and she set him in a cage and cut off from him meat and drink; but one of her women seeing this cruelty, took compassion on him and gave him food and water without her knowledge. One day, the damsel took her mistress at unawares and going forth the palace, repaired to the old grocer, to whom she told the whole case, saying, "Queen Lab is minded to make an end of thy brother's son." The Shaykh thanked her and said, "There is no help but that I take the city from her and make thee Queen thereof in her stead." Then he whistled a loud whistle and there came forth to him an Ifrit with four wings, to whom he said, "Take up this damsel and carry her to the city of Julnar the Sea-born and her mother Faráshah[1] for they twain are the most powerful magicians on face of earth." And he said to the damsel, "When thou comest thither, tell them that King Badr Basim is Queen Lab's captive." Then the Ifrit took up his load and, flying off with her, in a little while set her down upon the terrace roof of Queen Julnar's palace. So she descended and going in to the Queen, kissed the earth and told her what had passed to her son, first and last, whereupon Julnar rose to her and entreated her with honour and thanked her. Then she let beat the drums in the city and acquainted her lieges and the lords of her realm with the good news that King Badr Basim was found; after which she and her mother Farashah and her brother Salih assembled all the tribes of the Jinn and the troops of the main; for the Kings of the Jinn obeyed them since the taking of King Al-Samandal. Presently they all flew up into the air and lighting down on the city of the sorceress, sacked the town and the palace and slew all the Unbelievers therein in the twinkling of an eye. Then said Julnar to the damsel, "Where is my son?" And the slave-girl brought her the cage and signing to the bird within, cried, "This is thy son." So Julnar took him forth of the cage and sprinkled him with water, saying, "Quit this shape for the form wherein thou wast aforetime;" nor had she made an end of her speech ere he shook and became a man as before: whereupon his mother, seeing him restored to human shape, embraced him and he wept with sore weeping. On like wise did his uncle Salih

[1] Here, for the first time we find the name of the mother who has often been mentioned in the story. Faráshah is the fem. or singular form of "Farásh," a butterfly, a moth. Lane notes that his Shaykh gives it the very unusual sense of "a locust."

and his grandmother and the daughters of his uncle and fell to kissing his hands and feet. Then Julnar sent for Shaykh Abdallah and thanking him for his kind dealing with her son, married him to the damsel, whom he had despatched to her with news of him, and made him King of the city. Moreover, she summoned those who survived of the citizens (and they were Moslems), and made them swear fealty to him and take the oath of loyalty, whereto they replied, "Hearkening and obedience!" Then she and her company farewelled him and returned to their own capital. The townsfolk came out to meet them, with drums beating, and decorated the place three days and held high festival, of the greatness of their joy for the return of their King Badr Basim. After this Badr said to his mother, "O my mother, naught remains but that I marry and we be all united." She replied, "Right is thy rede, O my son, but wait till we ask who befitteth thee among the daughters of the Kings." And his grandmother Farashah, and the daughters of both his uncles said, "O Badr Basim, we will help thee to win thy wish forthright." Then each of them arose and fared forth questing in the lands, whilst Julnar sent out her waiting women on the necks of Ifrits, bidding them leave not a city nor a King's palace without noting all the handsome girls that were therein. But, when King Badr Basim saw the trouble they were taking in this matter, he said to Julnar, "O my mother, leave this thing, for none will content me save Jauharah, daughter of King Al-Samandal; for that she is indeed a jewel,[1] according to her name." Replied Julnar, "I know that which thou seekest;" and bade forthright bring Al-Samandal the King. As soon as he was present, she sent for Badr Basim and acquainted him with the King's coming, whereupon he went in to him. Now when Al-Samandal was aware of his presence, he rose to him and saluted him and bade him welcome; and King Badr Basim demanded of him his daughter Jauharah in marriage. Quoth he, "She is thine handmaid and at thy service and disposition," and despatched some of his suite bidding them seek her abode and, after telling her that her sire was in the hands of King Badr Basim, to bring her forthright. So they flew up into the air and disappeared and they returned after a while, with the Princess who, as soon as she saw her father, went up to him and threw her arms round his neck. Then looking at her he said, "O my

[1] Punning upon Jauharah="a jewel" a name which has an Hibernian smack.

daughter, know that I have given thee in wedlock to this magnanimous Sovran, and valiant lion King Badr Basim, son of Queen Julnar the Sea-born, for that he is the goodliest of the folk of his day and most powerful and the most exalted of them in degree and the noblest in rank; he befitteth none but thee and thou none but him." Answered she, "I may not gainsay thee, O my sire; do as thou wilt, for indeed chagrin and despite are at an end, and I am one of his handmaids." So they summoned the Kazi and the witnesses who drew up the marriage-contract between King Badr Basim and the Princess Jauharah, and the citizens decorated the city and beat the drums of rejoicing, and they released all who were in the jails, whilst the King clothed the widows and the orphans and bestowed robes of honour upon the Lords of the Realm and Emirs and Grandees: and they made bride-feasts and held high festival night and morn ten days, at the end of which time they displayed the bride, in nine different dresses, before King Badr Basim who bestowed an honourable robe upon King Al-Samandal and sent him back to his country and people and kinsfolk. And they ceased not from living the most delectable of life and the most solaceful of days, eating and drinking and enjoying every luxury, till there came to them the Destroyer of delights and the Sunderer of Societies; and this is the end of their story,[1] may Allah have mercy on them all! Moreover, O auspicious King, a tale is also told anent

KING MOHAMMED BIN SABAIK AND THE MERCHANT HASAN.

THERE was once, in days of yore and in ages and times long gone before, a King of the Kings of the Persians, by name Mohammed bin Sabáik, who ruled over Khorásán-land and used every year to go on razzia into the countries of the Miscreants in Hind and Sind and China and the lands of Máwarannahr beyond the Oxus and other regions of the barbarians and what not else. He was a

[1] In the old version "All the lovers of the Magic Queen resumed their pristine forms as soon as she ceased to live;" moreover, they were all sons of kings, princes, or persons of high degree.

just King, a valiant and a generous, and loved table-talk[1] and tales and verses and anecdotes and histories and entertaining stories and legends of the ancients. Whoso knew a rare recital and related it to him in such fashion as to please him he would bestow on him a sumptuous robe of honour and clothe him from head to foot and give him a thousand dinars, and mount him on a horse saddled and bridled besides other great gifts; and the man would take all this and wend his way. Now it chanced that one day there came an old man before him and related to him a rare story, which pleased the King and made him marvel, so he ordered him a magnificent present, amongst other things a thousand dinars of Khorasan and a horse with its housings and trappings. After this, the bruit of the King's munificence was blazed abroad in all countries and there heard of him a man, Hasan the Merchant hight, who was generous, open-handed and learned, a scholar and an accomplished poet. Now the King had an envious Wazir, a multum-in-parvo of ill, loving no man, rich nor poor, and whoso came before the King and he gave him aught he envied him and said, "Verily, this fashion annihilateth wealth and ruineth the land; and such is the custom of the King." But this was naught save envy and despite in that Minister. Presently the King heard talk of Hasan the Merchant and sending for him, said to him as soon as he came into the presence, "O Merchant Hasan, this Wazir of mine vexeth and thwarteth me concerning the money I give to poets and boon-companions and story-tellers and glee-men, and I would have thee tell me a goodly history and a rare story, such as I have never before heard. An it please me, I will give thee lands galore, with their forts, in free tenure, in addition to thy fiefs and untaxed lands; besides which I will put my whole kingdom in thy hands and make thee my Chief Wazir; so shalt thy sit on my right hand and rule my subjects. But, an thou bring me not that which I bid thee, I will take all that is in thy hand and banish thee my realm." Replied Hasan, "Hearkening and obedience to our lord the King! But thy slave beseecheth thee to have patience with him a year; then will he tell thee a tale, such as thou hast never in thy life heard, neither hath other than thou heard its like, not to say a better than it." Quoth the King, "I grant thee a

[1] Arab. "Munádamah," = conversation over the cup (Lane), used somewhat in the sense of "Musámarah" = talks by moonlight.

whole year's delay." And he called for a costly robe of honour wherein he robed Hasan, saying, "Keep thy house and mount not horse, neither go nor come for a year's time, till thou bring me that I seek of thee. An thou bring it, especial favour awaiteth thee and thou mayst count upon that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifty-seventh Night,

She said, It hath reached me, O auspicious King, that when King Mohammed son of Sabaik said to Hasan the Merchant, "An thou bring me that I seek of thee, especial favour awaiteth thee and thou mayest now rejoice in that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee." Hasan kissed ground before the King and went out from the presence. Then he chose five of the best of his Mamelukes, who could all write and read and were learned, intelligent, accomplished; and he gave each of them five thousand dinars, saying, "I reared you not save for the like of this day; so do ye help me to further the King's desire and deliver me from his hand." Quoth they, "What wilt thou have us do? Our lives be thy ransom!" Quoth he, "I wish you to go each to a different country and seek out diligently the learned and erudite and literate and the tellers of wondrous stories and marvellous histories and do your endeavour to procure me the story of Sayf al-Mulúk. If ye find it with any one, pay him what price soever he asketh for it although he demand a thousand dinars; give him what ye may and promise him the rest and bring me the story; for whoso happeneth on it and bringeth it to me, I will bestow on him a costly robe of honour and largesse galore, and there shall be to me none more worshipped than he." Then said he to one of them, "Hie thou to Al-Hind and Al-Sind and all their provinces and dependencies." To another, "Hie thou to the home of the Persians and to China and her climates." To the third, "Hie thou to the land of Khorasan with its districts." To the fourth, "Hie thou to Mauritania and all its regions, districts, provinces and quarters." And to the fifth, "Hie thou to Syria and Egypt and their outliers." Moreover, he chose them out an

auspicious day and said to them, "Fare ye forth this day and be diligent in the accomplishment of my need and be not slothful, though the case cost you your lives." So they farewelled him and departed, each taking the direction prescribed to him. Now, four of them were absent four months, and searched but found nothing; so they returned and told their master, whose breast was straitened, that they had ransacked towns and cities and countries for the thing he sought, but had happened upon naught thereof. Meanwhile, the fifth servant journeyed till he came to the land of Syria and entered Damascus, which he found a pleasant city and a secure, abounding in trees and rills, leas and fruiteries and birds chanting the praises of Allah the One, the All-powerful of sway, Creator of Night and Day. Here he tarried some time, asking for his master's desire, but none answered him, wherefore he was on the point of departing thence to another place, when he met a young man running and stumbling over his skirts. So he asked of him, "Wherefore runnest thou in such eagerness and whither dost thou press?" And he answered, "There is an elder here, a man of learning, who every day at this time taketh his seat on a stool[1] and relateth tales and stories and delectable anecdotes, whereof never heard any the like; and I am running to get me a place near him and fear I shall find no room, because of the much folk." Quoth the Mameluke, "Take me with thee;" and quoth the youth, "Make haste in thy walking." So he shut his door and hastened with him to the place of recitation, where he saw an old man of bright favour seated on a stool holding forth to the folk. He sat down near him and addressed himself to hear his story, till the going down of the sun, when the old man made an end of his tale and the people, having heard it all, dispersed from about him; whereupon the Mameluke accosted him and saluted him, and he returned his salam and greeted him with the utmost worship and courtesy. Then said the messenger to him, "O my lord Shaykh, thou art a comely and reverend man, and thy discourse is goodly; but I would fain ask thee of somewhat." Replied the old man, "Ask of what thou wilt!" Then said the Mameluke, "Hast thou the story of Sayf al-Muluk and Badí'a al-Jamál?" Rejoined the

[1] Arab. "Kursi," a word of many meanings; here it would allude to the square crate-like seat of palm-fronds used by the Ráwi or public reciter of tales when he is not pacing about the coffee-house.

elder, "And who told thee of this story and informed thee thereof?" Answered the messenger, "None told me of it, but I am come from a far country, in quest of this tale, and I will pay thee whatever thou askest for its price if thou have it and wilt, of thy bounty and charity, impart it to me and make it an alms to me, of the generosity of thy nature for, had I my life in my hand and lavished it upon thee for this thing, yet were it pleasing to my heart." Replied the old man, "Be of good cheer and keep thine eye cool and clear: thou shalt have it; but this is no story that one telleth in the beaten highway, nor do I give it to every one." Cried the other, "By Allah, O my lord, do not grudge it me, but ask of me what price thou wilt." And the old man, "If thou wish for the history give me an hundred dinars and thou shalt have it; but upon five conditions." Now when the Mameluke knew that the old man had the story and was willing to sell it to him, he joyed with exceeding joy and said, "I will give thee the hundred dinars by way of price and ten to boot as a gratuity and take it on the conditions of which thou speakest." Said the old man, "Then go and fetch the gold pieces, and take that thou seekest." So the messenger kissed his hands and joyful and happy returned to his lodging, where he laid an hundred and ten dinars[1] in a purse he had by him. As soon as morning morrowed, he donned his clothes and taking the dinars, repaired to the story-teller, whom he found seated at the door of his house. So he saluted him and the other returned his salam. Then he gave him the gold and the old man took it and carrying the messenger into his house made him sit down in a convenient place, when he set before him ink-case and reed-pen and paper and giving him a book, said to him, "Write out what thou seekest of the night-story[2] of Sayf al-Muluk from this book." Accordingly the Mameluke fell to work and wrote till he had made an end of his copy, when he read it to the old man, and he corrected it and presently said to him, "Know, O my son, that my five conditions are as follows; firstly, that thou tell not this story in the beaten high road nor before women and slave-girls nor to black slaves nor feather-heads; nor again to boys; but read it only before Kings and Emirs and Wazirs and men of learning, such as expounders of the Koran

[1] Von Hammer remarks that this is precisely the sum paid in Egypt for a MS. copy of The Nights.

[2] Arab. "Samar," the origin of Musámarah, which see, vol. iv. 237.

and others." Thereupon the messenger accepted the conditions and kissing the old man's hand, took leave of him, and fared forth. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Fifty-eighth Night.

She continued, It hath reached me, O auspicious King, that when the Mameluke of Hasan the Merchant had copied the tale out of the book belonging to the old man of Damascus, and had accepted his conditions and farewelled him, he fared forth on the same day, glad and joyful, and journeyed on diligently, of the excess of his contentment, for that he had gotten the story of Sayf al-Muluk, till he came to his own country, when he despatched his servant to bear the good news to his master and say to him, "Thy Mameluke is come back in safety and hath won his will and his aim." (Now of the term appointed between Hasan and the King there wanted but ten days.) Then, after taking rest in his own quarters he himself went in to the Merchant and told him all that had befallen him and gave him the book containing the story of Sayf al-Muluk and Badi'a al-Jamal, when Hasan joyed with exceeding joy at the sight and bestowed on him all the clothes he had on and gave him ten thoroughbred horses and the like number of camels and mules and three negro chattels and two white slaves. Then Hasan took the book and copied out the story plainly in his own hand; after which he presented himself before the King and said to him, "O thou auspicious King, I have brought thee a night-story and a rarely pleasant relation, whose like none ever heard at all." When these words reached the King's ear, he sent forthright for all the Emirs, who were men of understanding, and all the learned doctors and folk of erudition and culture and poets and wits; and Hasan sat down and read the history before the King, who marvelled thereat and approved it, as did all who were present, and they showered gold and silver and jewels upon the Merchant. Moreover, the King bestowed on him a costly robe of honour of the richest of his raiment and gave him a great city with its castles and outliers; and he appointed him one of his Chief Wazirs and seated him on his right hand. Then he caused the scribes write the story in letters of gold and lay it up in his privy treasures; and whenever his breast was

straitened, he would summon Hasan and he would read him the story,[1] which was as follows:—

Story of Prince Sayf al-Muluk and the Princess Badi'a al-Jamal.

THERE was once, in days of old and in ages and times long told, a King in Egypt called Asim bin Safwán,[2] who was a liberal and beneficent sovran, venerable and majestic. He owned many cities and sconces and fortresses and troops and warriors and had a Wazir named Fáris bin Sálih,[3] and he and all his subjects worshipped the sun and the fire, instead of the All-powerful Sire, the Glorious, the Victorious. Now this King was become a very old man, weakened and wasted with age and sickness and decrepitude; for he had lived an hundred and fourscore years and had no child, male or female, by reason whereof he was ever in cark and care from morning to night and from night to morn. It so happened that one day of the days, he was sitting on the throne of his Kingship, with his Emirs and Wazirs and Captains and Grandees in attendance on him, according to their custom, in their several stations, and whenever there came in an Emir, who had with him a son or two sons, or haply three who stood at the sides of their sires the King envied him and said in himself, "Every one of these is happy and rejoiceth in his children, whilst I, I have no child, and to-morrow I die and leave my reign and throne and lands and hoards, and strangers will take them and none will bear me in memory nor will there remain any mention of me in the world." Then he became drowned in the sea of thought and for the much thronging of griefs and anxieties upon his heart, like travellers faring for the well, he shed tears and descending from his throne, sat down upon the floor,[4] weeping and humbling himself before the Lord. Now when the Wazir and

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[1] The pomp and circumstance, with which the tale is introduced to the reader showing the importance attached to it. Lane, most injudiciously I think, transfers the Proemium to a note in chapt. xxiv., thus converting an Arabian Night into an Arabian Note.

[2] 'Asim = defending (honour) or defended, son of Safwán = clear, cold (dry). Trébutien ii. 126, has Safran.

[3] Fáris = the rider, the Knight, son of Sálih = the righteous, the pious, the just.

[4] In sign of the deepest dejection, when a man would signify that he can fall no lower.

notables of the realm and others who were present in the assembly saw him do thus with his royal person, they feared for their lives and let the poursuivants cry aloud to the lieges, saying, "Hie ye to your homes and rest till the King recover from what aileth him." So they went away, leaving none in the presence save the Minister who, as soon as the King came to himself, kissed ground between his hands and said, "O King of the Age and the Time, wherefore this weeping and wailing? Tell me who hath transgressed against thee of the Kings or Castellans or Emirs or Grandees, and inform me who hath thwarted thee, O my liege lord, that we may all fall on him and tear his soul from his two sides." But he spake not neither raised his head; whereupon the Minister kissed ground before him a second time and said to him, "O Master,[1] I am even as thy son and thy slave, nay, I have reared thee; yet know I not the cause of thy cark and chagrin and of this thy case; and who should know but I who should stand in my stead between thy hands? Tell me therefore why this weeping and wherefore thine affliction." Nevertheless, the King neither opened his mouth nor raised his head, but ceased not to weep and cry with a loud crying and lament with exceeding lamentation and ejaculate, "Alas!" The Wazir took patience with him awhile, after which he said to him, "Except thou tell me the cause of this thine affliction, I will set this sword to my heart and will slay myself before thine eyes, rather than see thee thus distressed." Then King Asim raised his head and, wiping away his tears, said, "O Minister of good counsel and experience, leave me to my care and my chagrin, for that which is in my heart of sorrow sufficeth me." But Faris said, "Tell me, O King, the cause of this thy weeping, haply Allah will appoint thee relief at my hands."—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Fifty-ninth Night,

She pursued, It hath reached me, O auspicious King, that the Wazir said to King Asim, "Tell me the cause of this thy weeping:

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[1] Arab. Yá Khawand (in Bresl. Edit. vol. iv. 191) and fem. form Khawandah (p. 20) from Pers. Kháwand or Kháwandagár = superior, lord, master; Khudáwand is still used in popular as in classical Persian, and is universally understood in Hindostan.

haply Allah shall appoint thee relief at my hands." Replied the King, "O Wazir, I weep not for monies nor horses nor kingdoms nor aught else, but that I am become an old man, yea, very old, nigh upon an hundred and fourscore years of age, and I have not been blessed with a child, male or female: so, when I die, they will bury me and my trace will be effaced and my name cut off; the stranger will take my throne and reign and none will ever make mention of my being." Rejoined the Minister Faris, "O King of the Age, I am older than thou by an hundred years yet have I never been blest with boon of child and cease not day and night from cark and care and concern; so how shall we do, I and thou?" Quoth Asim, "O Wazir, hast thou no device or shift in this matter?" and quoth the Minister, "Know, O King that I have heard of a Sovran in the land of Sabá[1] by name Solomon David-son (upon the twain be the Peace!),[2] who pretendeth to prophetship and avoucheth that he hath a mighty Lord who can do all things and whose kingdom is in the Heavens and who hath dominion over all mankind and birds and beasts and over the wind and the Jinn. Moreover, he kenneth the speech of birds and the language of every other created thing; and withal, he calleth all creatures to the worship of his Lord and discourseth to them of their service. So let us send him a messenger in the King's name and seek of him our need, beseeching him to put up prayer to his Lord, that He vouchsafe each of us boon of issue. If his Faith be soothfast and his Lord Omnipotent, He will assuredly bless each of us with a child male or female, and if the thing thus fall out, we will enter his faith and worship his Lord; else will we take patience and devise us another device." The King cried, "This is well seen, and my breast is broadened by this thy speech; but where shall we find a messenger befitting this grave matter, for that this Solomon is no Kinglet and the approaching him is no light affair? Indeed, I will send him none, on the like of this matter, save thyself; for thou art ancient and versed in all manner affairs and the like of thee is the like of myself; wherefore I desire that thou weary thyself and journey to him and occupy thyself sedulously with accomplishing this

[1] The Biblical Sheba, whence came the Queen of many Hebrew fables.

[2] These would be the interjections of the writer or story-teller. The Mac. Edit. is here a sketch which must be filled up by the Bresl. Edit. vol. iv. 189-318: "Tale of King Asim and his son Sayf al-Mulúk with Badí'a al-Jamál."

matter, so haply solace may be at thy hand." The Minister said, "I hear and I obey; but rise thou forthwith and seat thee upon the throne, so the Emirs and Lords of the realm and officers and the lieges may enter applying themselves to thy service, according to their custom; for they all went away from thee, troubled at heart on thine account. Then will I go out and set forth on the Sovran's errand." So the King arose forthright and sat down on the throne of his kingship, whilst the Wazir went out and said to the Chamberlain, "Bid the folk proceed to their service, as of their wont." Accordingly the troops and Captains and Lords of the land entered, after they had spread the tables and ate and drank and withdrew as was their wont, after which the Wazir Faris went forth from King Asim and, repairing to his own house, equipped himself for travel and returned to the King, who opened to him the treasuries and provided him with rarities and things of price and rich stuffs and gear without compare, such as nor Emir nor Wazir hath power to possess. Moreover, King Asim charged him to accost Solomon with reverence, foregoing him with the salam but not exceeding in speech; "and (continued he) then do thou ask of him thy need, and if he say 'tis granted, return to us in haste, for I shall be awaiting thee." Accordingly, the Minister kissed hands and took the presents and setting out, fared on night and day, till he came within fifteen days' journey of Saba. Meanwhile Allah (extolled and exalted be He!) inspired Solomon the son of David (the Peace be upon both!) and said to him, "O Solomon, the King of Egypt sendeth unto thee his Chief Wazir, with a present of rarities and such and such things of price; so do thou also despatch thy Counsellor Asaf bin Barkhiyá to meet him with honour and with victual at the halting-places; and when he cometh to thy presence, say unto him, 'Verily, thy King hath sent thee in quest of this and that and thy business is thus and thus.' Then do thou propound to him The Saving Faith."[1] Whereupon Solomon bade his Wazir make ready a company of his retainers and go forth to meet the

[1] The oath by the Seal-ring of Solomon was the Stygian "swear" in Fairy-land. The signet consisted of four jewels, presented by as many angels, representing the Winds, the Birds, Earth (including sea) and Spirits, and the gems were inscribed with as many sentences: (1) To Allah belong Majesty and Might; (2) All created things praise the Lord; (3) Heaven and Earth are Allah's slaves and (4) There is no god but *the* God and Mohammed is His messenger. For Sakhr and his theft of the signet see Dr. Weil's, "The Bible, the Koran, and the Talmud."

Minister of Egypt with honour and sumptuous provision at the halting-places. So Asaf made ready all that was needed for their entertainment and setting out, fared on till he fell in with Faris and accosted him with the salam, honouring him and his company with exceeding honour. Moreover, he brought them provaunt and provender at the halting-places and said to them, "Well come and welcome and fair welcome to the coming guests! Rejoice in the certain winning of your wish! Be your souls of good cheer and your eyes cool and clear and your breasts be broadened!" Quoth Faris in himself, "Who acquainted him with this?"; and he said to Asaf,[1] "O my lord, and who gave thee to know of us and our need?" "It was Solomon son of David (on whom be the Peace!), told us of this!" "And who told our lord Solomon?" "The Lord of the heaven and the earth told him, the God of all creatures!" "This is none other than a mighty God!" "And do ye not worship him?" "We worship the Sun, and prostrate ourselves thereto." "O Wazir Faris, the sun is but a star of the stars created by Allah (extolled and exalted be He!), and Allah forbid that it should be a Lord! Because whiles it riseth and whiles it setteth, but our Lord is ever present and never absent and He over all things is Omnipotent!" Then they journeyed on a little while till they came to the land Saba and drew near the throne of Solomon David-son, (upon the twain be peace!), who commanded his hosts of men and Jinn and others[2] to form line on their road. So the beasts of the sea and the elephants and leopards and lynxes and all beasts of the land ranged themselves in espalier on either side of the way, after their several kinds, and similarly the Jinn drew out in two ranks, appearing all to mortal eyes without concealment, in divers forms grisly and gruesome. So they lined the road on either hand, and the birds bespread their wings over the host of creatures to shade them, warbling one to other in all manner of voices and tongues. Now when the people of Egypt came to this terrible array, they dreaded it and durst not proceed; but Asaf said to them, "Pass on amidst them and walk forward and fear them not: for they are slaves of Solomon son of David, and none of them will harm you." So saying, he

[1] Trébutien (ii. 128) remarks, "Cet Assaf peut être celui auquel David adresse plusieurs de ses psaumes, et que nos interprètes disent avoir été son maître de chapelle (from Biblioth. Orient).

[2] Mermen, monsters, beasts, etc.

entered between the ranks, followed by all the folk and amongst them the Wazir of Egypt and his company, fearful: and they ceased not faring forwards till they reached the city, where they lodged the embassy in the guest-house and for the space of three days entertained them sumptuously, entreating them with the utmost honour. Then they carried them before Solomon, prophet of Allah (on whom be the Peace!), and when entering they would have kissed the earth before him; but he forbade them, saying, "It befitteth not a man prostrate himself to earth save before Allah (to whom belong Might and Majesty!), Creator of Earth and Heaven and all other things; wherefore, whosoever of you hath a mind to sit let him be seated in my service, or to stand, let him stand, but let none stand to do me worship." So they obeyed him and the Wazir Faris and some of his intimates sat down, whilst certain of the lesser sort remained afoot to wait on him. When they had sat awhile, the servants spread the tables and they all, men and beasts, ate their sufficiency.[1] Then Solomon bade Faris expound his errand, that it might be accomplished, saying, "Speak and hide naught of that wherefor thou art come; for I know why ye come and what is your errand, which is thus and thus. The King of Egypt who despatched thee, Asim hight, hath become a very old man, infirm, decrepit; and Allah (whose name be exalted!) hath not blessed him with offspring, male or female. So he abode in cark and care and chagrin from morn to night and from night to morn. It so happened that one day of the days as he sat upon the throne of his kingship with his Emirs and Wazirs, and Captains and Grandees in attendance on him, he saw some of them with two sons, others with one, and others with even three, who came with their sires to do him service. So he said in himself, of the excess of his sorrow, 'Who shall get my kingdom after my death? Will any save a stranger take it? And thus shall I pass out of being as though I had never been!' On this account he became drowned in the sea of thought, until his eyes were flooded with tears and he covered his face with his kerchief and wept with sore weeping. Then he rose from off his

[1] This is in accordance with Eastern etiquette; the guest must be fed before his errand is asked. The Porte, in the days of its pride, managed in this way sorely to insult the Ambassadors of the most powerful European kingdoms and the first French Republic had the honour of abating the barbarians' nuisance. So the old Scottish Highlanders never asked the name or clan of a chance guest, lest he prove a foe before he had eaten their food.

throne and sat down upon the floor wailing and lamenting and none knew what was in heart as he grovelled in the ground save Allah Almighty."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixtieth Night,

She resumed, It hath reached me, O auspicious King, that Solomon David-son (upon both of whom be peace!) after disclosing to the Wazir Faris that which had passed between himself and his master, King Asim, said to him, "Is this that I have told thee the truth, O Wazir?" Replied Faris, "O prophet of Allah, this thou hast said is indeed sooth and verity; but when we discoursed of this matter, none was with the King and myself, nor was any ware of our case; who, then told thee of all these things?" Answered Solomon, "They were told to me by my Lord who knoweth whatso is concealed[1] from the eye and what is hidden in the breasts." Quoth Faris, "O Prophet of Allah, verily this is none other than a mighty Lord and an omnipotent God!" And he Islamized with all his many. Then said Solomon to him, "Thou hast with thee such and such presents and rarities;" and Faris replied "Yes." The prophet continued, "I accept them all and give them in free gift unto thee. So do ye rest, thou and thy company, in the place where you have been lodging, till the fatigue of the journey shall cease from you; and to-morrow, Inshallah! thine errand shall be accomplished to the uttermost, if it be the will of Allah the Most High, Lord of heaven and earth and the light which followeth the gloom; Creator of all creatures." So Faris returned to his quarters and passed the night in deep thought. But when morning morrowed he presented himself before the Lord Solomon, who said to him, "When thou returnest to King Asim bin Safwan and you twain are re-united, do ye both go forth some day armed with bow, bolts and brand, and fare to such a place, where ye shall find a certain tree. Mount upon it and sit silent until the mid-hour between noon-prayer and that of mid-afternoon, when the noontide heat hath cooled; then descend and look at the foot of the tree, whence ye will see two serpents come forth, one with a head like an ape's and the other with a head like an

[1] In Bresl. Edit. (301) Khâfiyah: in Mac. Khâinah, the perfidy.

Ifrit's. Shoot them ye twain with bolts and kill them both; then cut off a span's length from their heads and the like from their tails and throw it away. The rest of the flesh cook and cook well and give it to your wives to eat: then lie with them that night and, by Allah's leave, they shall conceive and bear male children." Moreover, he gave him a seal-ring, a sword, and a wrapper containing two tunics[1] embroidered with gold and jewels, saying, "O Wazir Faris, when your sons grow up to man's estate, give to each of them one of these tunics." Then said he, "In the name of Allah! May the Almighty accomplish your desire! And now nothing remaineth for thee but to depart, relying on the blessing of the Lord the Most High, for the King looketh for thy return night and day and his eye is ever gazing on the road." So the Wazir advanced to the prophet Solomon son of David (upon both of whom be the Peace!) and farewelled him and fared forth from him after kissing his hands. Rejoicing in the accomplishment of his errand he travelled on with all diligence night and day, and ceased not wayfaring till he drew near to Cairo, when he despatched one of his servants to acquaint King Asim with his approach and the successful issue of his journey; which when the King heard he joyed with exceeding joy, he and his Grandees and Officers and troops especially in the Wazir's safe return. When they met, the Minister dismounted and, kissing ground before the King, gave him the glad news anent the winning of his wish in fullest fashion; after which he expounded the True Faith to him, and the King and all his people embraced Al-Islam with much joy and gladness. Then said Asim to his Wazir, "Go home and rest this night and a week to boot; then go to the Hammam-bath and come to me, that I may inform thee of what we shall have to consider." So Faris kissed ground and withdrew, with his suite, pages and eunuchs, to his house, where he rested eight days; after which he repaired to the King and related to him all that had passed between Solomon and himself, adding, "Do thou rise and go forth with me alone." Then the King and the Minister took two bows and two bolts and repairing to the tree indicated by Solomon, clomb up into it and there sat in silence till the mid-day heat had passed away and it was near upon the

[1] So in the Mac. Edit., in the Bresl. only one "Kabá" or Kaftan; but from the sequel it seems to be a clerical error.

hour of mid-afternoon prayer, when they descended and looking about them saw a serpent-couple[1] issue from the roots of the tree. The King gazed at them, marvelling to see them ringed with collars of gold about their necks, and said to Faris, "O Wazir, verily these snakes have golden torques! By Allah, this is forsooth a rare thing! Let us catch them and set them in a cage and keep them to look upon." But the Minister said, "These hath Allah created for profitable use;[2] so do thou shoot one and I will shoot the other with these our shafts." Accordingly they shot at them with arrows and slew them; after which they cut off a span's length of their heads and tails and threw it away. Then they carried the rest to the King's palace, where they called the kitchener and giving him the flesh said, "Dress this meat daintily, with onion-sauce[3] and spices, and ladle it out into two saucers and bring them hither at such an hour, without delay!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that when the King and the Wazir gave the serpents' flesh to the kitchener, saying, "Cook it and ladle it out into two saucers and bring them hither without delay!"; the cook took the meat and went with it to the kitchen, where he cooked it and dressed it in skilful fashion with a mighty fine onion-sauce and hot spices; after which he ladled it out into two saucers and set them before the King and the Wazir, who took each a dish and gave their wives to eat of the meat. Then they went in that night unto them and knew them carnally, and by the good pleasure of Allah (extolled and exalted be He!) and His all-might and furtherance, they both conceived on one and the same night. The King abode three

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[1] Arab. "Su'ubán" (Thu'ubán) popularly translated "basilisk." The Egyptians suppose that when this serpent forms ring round the Ibn 'Irs (weasel or ichneumon) the latter emits a peculiar air which causes the reptile to burst.

[2] *i.e.* that prophesied by Solomon.

[3] Arab. "Takliyah" from kaly, a fry: Lane's Shaykh explained it as "onions cooked in clarified butter, after which they are put upon other cooked food." The mention of onions points to Egypt as the origin of this tale and certainly not to Arabia, where the strong-smelling root is hated.

months, troubled in mind and saying in himself, "I wonder whether this thing will prove true or untrue"; till one day, as the lady his Queen was sitting, the child stirred in her womb and she felt a pain and her colour changed. So she knew that she was with child and calling the chief of her eunuchs, gave him this command, "Go to the King, wherever he may be and congratulate him saying, 'O King of the Age, I bring thee the glad tidings that our lady's pregnancy is become manifest, for the child stirreth in her womb'." So the eunuch went out in haste, rejoicing, and finding the King alone, with cheek on palm, pondering this thing, kissed ground between his hands and acquainted him with his wife's pregnancy. When the King heard his words, he sprang to his feet and in the excess of his joy, he kissed[1] the eunuch's hands and head and doffing the clothes he had on, gave them to him. Moreover, he said to those who were present in his assembly, "Whoso loveth me, let him bestow largesse upon this man."[2] And they gave him of coin and jewels and jacinths and horses and mules and estates and gardens what was beyond count or calculation. At that moment in came the Wazir Faris and said to Asim, "O my master, but now I was sitting alone at home and absorbed in thought, pondering the matter of the pregnancy and saying to myself, 'Would I wot an this thing be true and whether my wife Khátún[3] have conceived or not!' when, behold, an eunuch came in to me and brought me the glad tidings that his lady was indeed pregnant, for that her colour was changed and the child stirred in her womb; whereupon, in my joy, I doffed all the clothes I had on and gave them to him, together with a thousand dinars, and made him Chief of the Eunuchs." Rejoined the King, "O Minister, Allah (extolled and exalted be He!) hath, of His grace and bounty and goodness, and beneficence, made gift to us of the True Faith and brought us out of night into light, and hath been bountiful to us, of His

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[1] Von Hammer quotes the case of the Grand Vizier Yúsuf throwing his own pelisse over the shoulders of the Aleppine Merchant who brought him the news of the death of his enemy, Jazzár Pasha.

[2] This peculiar style of generosity was also the custom in contemporary Europe.

[3] Khátún, which follows the name (*e.g.* Hurmat Khatun), in India corresponds with the male title Khan, taken by the Pathán Moslems (*e.g.* Pír Khán). Khánum is the affix to the Moghul or Tartar nobility, the men assuming a double designation *e.g.* Mirza Abdallah Beg. See Oriental collections (Ouseley's) vol. i. 97.

favour and benevolence; wherefore I am minded to solace the folk and cause them to rejoice." Quoth Faris, "Do what thou wilt,[1]" and quoth the King, "O Wazir, go down without stay or delay and set free all who are in the prisons, both criminals and debtors, and whoso transgresseth after this, we will requite as he deserveth even to the striking off of his head. Moreover, we forgive the people three years' taxes, and do thou set up kitchens all around about the city walls[2] and bid the kitcheners hang over the fire all kinds of cooking pots and cook all manner of meats, continuing their cooking night and day, and let all comers, both of our citizens and of the neighbouring countries, far and near, eat and drink and carry to their houses. And do thou command the people to make holiday and decorate the city seven days and shut not the taverns night nor day[3]; and if thou delay I will behead thee[4]!" So he did as the King bade him and the folk decorated the city and citadel and bulwarks after the goodliest fashion and, donning their richest attire, passed their time in feasting and sporting and making merry, till the days of the Queen's pregnancy were accomplished and she was taken, one night, with labour pains hard before dawn. Then the King bade summon all the Olema and astronomers, mathematicians and men of learning, astrologers, scientists and scribes in the city, and they assembled and sat awaiting the throwing of a bead into the cup[5] which was to be the signal to the Astrophils, as well as to the nurses and attendants, that the child was born. Presently, as they sat in expectation, the Queen gave birth to a boy like a slice of the moon when fullest and the astrologers fell to calculating and noted his star and nativity and drew his horoscope. Then, on being summoned they rose and, kissing the earth before the King, gave him the glad tidings, saying, "In very sooth the new-born child is of happy augury and born under an auspicious aspect, but" they

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[1] Lit. "Whatso thou wouldest do that do!" a contrast with our European laconism.

[2] These are booths built against and outside the walls, made of palm-fronds and light materials.

[3] Von Hammer in Trébutien (ii. 135) says, "Such rejoicings are still customary at Constantinople, under the name of Donánmá, not only when the Sultanas are *enceintes*, but also when they are brought to bed. In 1803 the rumour of the pregnancy of a Sultana, being falsely spread, involved all the Ministers in useless expenses to prepare for a Donánmá which never took place." Lane justly remarks upon this passage that the title Sultán precedes while the feminine Sultánah follows the name.

[4] These words (Bresl. Edit.) would be spoken in jest, a grim joke enough, but showing the elation of the King's spirits.

[5] A signal like a gong: the Mac. Edit. reads "Tákah," = in at the window.

added, "in the first of his life there will befall him a thing which we fear to name before the King." Quoth Asim, "Speak and fear not;" so quoth they, "O King, this boy will fare forth from this land and journey in strangerhood and suffer shipwreck and hardship and prisonment and distress, and indeed he hath before him the sorest of sufferings; but he shall free him of them in the end, and win to his wish and live the happiest of lives the rest of his days, ruling over subjects with a strong hand and having dominion in the land, despite enemies and enviers." Now when the King heard the astrologers' words, he said, "The matter is a mystery; but all that Allah Almighty hath written for the creature of good and bad cometh to pass and needs must betide him from this day to that a thousand solaces." So he paid no heed to their words or attention to their speeches but bestowed on them robes of honour, as well upon all who were present, and dismissed them; when, behold, in came Faris the Wazir and kissed the earth before the King in huge joy, saying, "Good tidings, O King! My wife hath but now given birth to a son, as he were a slice of the moon." Replied Asim, "O Wazir, go, bring thy wife and child hither, that she may abide with my wife in my palace, and they shall bring up the two boys together." So Faris fetched his wife and son and they committed the two children to the nurses wet and dry. And after seven days had passed over them, they brought them before the King and said to him, "What wilt thou name the twain?" Quoth he, "Do ye name them;" but quoth they, "None nameth the son save his sire." So he said, "Name my son Sayf al-Muluk, after my grandfather, and the Minister's son Sa'id[1]" Then he bestowed robes of honour on the nurses wet and dry and said to them, "Be ye ruthful over them and rear them after the goodliest fashion." So they brought up the two boys diligently till they reached the age of five, when the King committed them to a doctor of Sciences[2] who taught them to read the Koran and write. When they were ten years old, King Asim gave them in charge to masters,

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[1] Sayf al-Mulúk = "Sword (Egyptian Sif, Arab. Sayf, Gr. ξίφος) of the Kings"; and he must not be called tout bonnement Sayf. Sái'd = the forearm.

[2] Arab. "Fakíh" = a divine, from Fikh = theology, a man versed in law and divinity *i.e.* (1) the Koran and its interpretation comprehending the sacred ancient history of the creation and prophets (Chapters iii., iv., v. and vi.), (2) the traditions and legends connected with early Moslem History and (3) some auxiliary sciences as grammar, syntax and prosody; logic, rhetoric and philosophy. See p. 18 of "El-Mas'údí's Historical Encyclopædia etc.," by my friend Prof. Aloys Springer, London 1841. This fine fragment printed by the

who instructed them in cavalarice and shooting with shafts and lunging with lance and play of Polo and the like till, by the time they were fifteen years old, they were clever in all manner of martial exercises, nor was there one to vie with them in horsemanship, for each of them would do battle with a thousand men and make head against them single handed. So when they came to years of discretion, whenever King Asim looked on them he joyed in them with exceeding joy; and when they attained their twenty-fifth year, he took Faris his Minister apart one day and said to him, "O Wazir, I am minded to consult with thee concerning a thing I desire to do." Replied he, "Whatever thou hast a mind to do, do it; for thy judgment is blessed." Quoth the King, "O Wazir, I am become a very old and decrepit man, sore stricken in years, and I desire to take up my abode in an oratory, that I may worship Allah Almighty and give my kingdom and Sultanate to my son Sayf al-Muluk for that he is grown a goodly youth, perfect in knightly exercises and intellectual attainments, polite letters and gravity, dignity and the art of government. What sayst thou, O Minister, of this project?" And quoth the counsellor, "Right indeed is thy rede: the idea is a blessed and a fortunate, and if thou do this, I will do the like and my son Sa'id shall be the Prince's Wazir, for he is a comely young man and complete in knowledge and judgment. Thus will the two youths be together, and we will order their affair and neglect not their case, but guide them to goodness and in the way that is straight." Quoth the King, "Write letters and send them by couriers to all the countries and cities and sconces and fortresses that be under our hands, bidding their chiefs be present on such a day at the Horse-course of the Elephant."[1] So the Wazir

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Oriental Translation Fund has been left unfinished whilst the Asiatic Society of Paris has printed in Eight Vols. 8vo the text and translation of MM. Barbier de Meynard and Pavet de Courteille. What a national disgrace! And the same with the mere abridgment of Ibn Batutah by Prof. Lee (Orient. Tr. Fund 1820) when the French have the fine Edition and translation by Defrémery and Sanguinetti with index etc. in 4 vols. 8vo 1858-59. But England is now content to rank in such matters as encouragement of learning, endowment of research etc., with the basest of kingdoms, and the contrast of status between the learned Societies of London and of Paris, Berlin, Vienna or Rome is mortifying to an Englishman—a national opprobrium.

[1] Arab. "Maydán al-Fíl," prob. for Birkat al-Fíl, the Tank of the Elephant before-mentioned. Lane quotes Al-Makrizi who in his Khitat informs us that the lakelet was made about the end of the seventh century (A. H.), and in the seventeenth year of the eighth century became the site of stables. The Bresl. Edit. (iv. 214) reads "Maydan al-'Adl," prob. for Al-'Ádil the name of the King who laid out the Maydán.

went out without stay or delay and despatched letters of this purport to all the deputies and governors of fortresses and others under King Asim; and he commanded also that all in the city should be present, far and near, high and low. When the appointed time drew nigh, King Asim bade the tent-pitchers plant pavilions in the midst of the Champ-de-Mars and decorate them after the most sumptuous fashion and set up the great throne whereon he sat not but on festivals. And they at once did his bidding. Then he and all his Nabobs and Chamberlains and Emirs sallied forth, and he commanded proclamation be made to the people, saying, "In the name of Allah, come forth to the Maydán!" So all the Emirs and Wazirs and Governors of provinces and Feudatories[1] came forth to the place of assembly and, entering the royal pavilion, addressed themselves to the service of the King as was their wont, and abode in their several stations, some sitting and others standing, till all the people were gathered together, when the King bade spread the tables and they ate and drank and prayed for him. Then he commanded the Chamberlains[2] to proclaim to the people that they should not depart: so they made proclamation to them, saying, "Let none of you fare hence till he have heard the King's words!" So they withdrew the curtains of the royal pavilion and the King said, "Whoso loveth me, let him remain till he have heard my speech!" Whereupon all the folk sat down in mind tranquil after they had been fearful, saying, "Wherefore have we been summoned by the King?" Then the Sovran rose to his feet, and making them swear that none would stir from his stead, said to them, "O ye Emirs and Wazirs and Lords of the land; the great and the small of you, and all ye who are present of the people; say me, wot ye not that this kingdom was an inheritance to me from my fathers and forefathers?" Answered they, "Yes, O King we all know that." And he continued, "I and you, we all worshipped the sun and moon, till Allah (extolled and exalted be He!) vouchsafed us the knowledge of the True Faith and brought us out of darkness unto light, and directed us to the religion of Al-Islam. Know that I am become

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[1] Arab. "Asháb al-Ziyá'," the latter word mostly signifies estates consisting, strictly speaking, of land under artificial irrigation.

[2] The Bresl. Edit. (iv. 215) has "Chawáshiyah" = 'Chiaush, the Turkish word, written with the Pers. "ch," a letter which in Arabic is supplanted by "sh," everywhere except in Morocco.

a very old man, feeble and decrepit, and I desire to take up my abode in a hermitage[1] there to worship Allah Almighty and crave His pardon for past offences and make this my son Sayf al-Muluk ruler. Ye know full well that he is a comely youth, eloquent, liberal, learned, versed in affairs, intelligent, equitable; wherefore I am minded presently to resign to him my realm and to make him ruler over you and seat him as Sultan in my stead, whilst I give myself to solitude and to the worship of Allah in an oratory, and my son and heir shall judge between you. What say ye then, all of you?" Thereupon they all rose and kissing ground before him, made answer with "Hearing and obedience," saying, "O our King and our defender an thou should set over us one of thy blackamoor slaves we would obey him and hearken to thy word and accept thy command: how much more then with thy son Sayf al-Muluk? Indeed, we accept of him and approve him on our eyes and heads!" So King Asim bin Safwan arose and came down from his seat and seating his son on the great throne,[2] took the crown from his own head and set it on the head of Sayf al-Muluk and girt his middle with the royal girdle.[3] Then he sat down beside his son on the throne of his kingship, whilst the Emirs and Wazirs and Lords of the land and all the rest of the folk rose and kissed ground before him, saying, "Indeed, he is worthy of the kingship and hath better right to it than any other." Then the Chamberlains made proclamation crying, "Amán! Amán! Safety! Safety!" and offered up prayers for his victory and prosperity. And Sayf al-Muluk scattered gold and silver on the heads of the lieges one and all.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that when King Asim seated his son, Sayf al-Muluk, upon the throne and all the

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[1] Arab. "Záwiyah" lit. a corner, a cell. Lane (M. E. chapt. xxiv.) renders it "a small kiosque," and translates the famous Zawiyat al-Umyán (Blind Men's Angle) near the south-eastern corner of the Azhar or great Collegiate Mosque of Cairo, "Chapel of the Blind" (chapt. ix.). In popular parlance it suggests a hermitage.

[2] Arab. "Takht," a Pers. word used as more emphatic than the Arab. Sarír.

[3] This girding the sovereign is found in the hieroglyphs as a peculiarity of the ancient Kings of Egypt, says Von Hammer referring readers to Denon.

people prayed for his victory and prosperity, the youth scattered gold and silver on the heads of the lieges, one and all, and conferred robes of honour and gave gifts and largesse. Then, after a moment, the Wazir Faris arose and kissing ground said, "O Emirs, O Grandees, ye ken that I am Wazir and that my Waziráte dateth from old, before the accession of King Asim bin Safwan, who hath now divested himself of the Kingship and made his son King in his stead?" Answered they, "Yes, we know that thy Waziráte is from sire after grandsire." He continued, "And now in my turn I divest myself of office and invest this my son Sa'id, for he is intelligent, quick-witted, sagacious. What say ye all?" And they replied, "None is worthy to be Wazir to King Sayf al-Muluk but thy son Sa'id, and they befit each other." With this Faris arose and taking off his Waziríal turband, set it on his son's head and eke laid his ink-case of office before him, whilst the Chamberlains and the Emirs said, "Indeed, he is deserving of the Waziríship" and the Heralds cried aloud, "Mubárak! Mubarak!—Felix sit et faustus!" After this, King Asim and Faris the Minister arose and, opening the royal treasuries, conferred magnificent robes of honour on all the Viceroys and Emirs and Waziírs and Lords of the land and other folk and gave salaries and benefactions and wrote them new mandates and diplomas with the signatures of King Sayf al-Muluk and his Wazir Sa'id. Moreover, he made distribution of money to the men-at-arms and gave guerdons, and the provincials abode in the city a full week ere they departed each to his own country and place. Then King Asim carried his son and his Wazir Sa'id back to the palace which was in the city and bade the treasurer bring the seal-ring and signet,[1] sword and wrapper; which being done, he said to the two young men, "O my sons, come hither and let each of you choose two of these things and take them." The first to make choice was Sayf al-Muluk, who put out his hand and took the ring and the wrapper, whilst Sa'id took the sword and the signet; after which they both kissed the King's hands and went away to their lodging. Now Sayf al-Muluk opened not the wrapper to see what was therein, but threw it on the couch where he and Sa'id slept by night, for it was their habit to lie together. Presently they spread them the bed and the two lay down with a pair of wax candles burning over

[1] Arab. "Mohr," which was not amongst the gifts of Solomon in Night dcclx. The Bresl. Edit. (p. 220) adds "and the bow," which is also de trop.

them, and slept till midnight, when Sayf al-Muluk awoke and, seeing the bundle at his head, said in his mind, "I wonder what thing of price is in this wrapper my father gave me!" So he took it together with a candle and descended from the couch leaving Sa'id sleeping and carried the bundle into a closet, where he opened it and found within a tunic of the fabric of the Jánn. He spread it out and saw on the lining[1] of the back, the portraiture wroughten in gold of a girl and marvellous was her loveliness; and no sooner had he set eyes on the figure than his reason fled his head and he became Jinn-mad for love thereof, so that he fell down in a swoon and presently recovering, began to weep and lament, beating his face and breast and kissing her. And he recited these verses,

"Love, at the first, is a spurt of spray[2] * Which Doom disposes and Fates display;
Till, when deep diveth youth in passion-sea * Unbearable sorrows his soul waylay."

And also these two couplets,

"Had I known of Love in what fashion he * Robbeth heart and soul I had guarded me:
But of malice prepense I threw self away, * Unwitting of Love what his nature be."

And Sayf al-Muluk ceased not to weep and wail and beat face and breast, till Sa'id awoke and missing him from the bed and seeing but a single candle, said to himself, "Whither is Sayf al-Muluk gone?" Then he took the other candle and went round about the palace, till he came upon the closet where he saw the Prince lying at full length, weeping with sore weeping and lamenting aloud. So he said to him, "O my brother, for what cause are these tears and what hath befallen thee? Speak to me and tell me the reason thereof." But Sayf al-Muluk spoke not neither raised his head and continued to weep and wail and beat hand on breast. Seeing him in this case quoth Sa'id, "I am thy Wazir and thy brother, and we were reared together, I and thou; so an thou do not unburden thy breast and discover thy secret to me, to whom shalt thou reveal it and disclose its cause?" And he went on to

[1] Arab. "Batánah," the ordinary lining opp. to Tazríb, or quilting with a layer of cotton between two folds of cloth. The idea in the text is that the unhappy wearer would have to carry his cross (the girl) on his back.

[2] This line has occurred in Night dccxliv. supra p. 280.

humble himself and kiss the ground before him a full hour, whilst Sayf al-Muluk paid no heed to him nor answered him a word, but gave not over weeping. At last, being affrighted at his case and weary of striving with him, he went out and fetched a sword, with which he returned to the closet, and setting the point to his own breast, said to the Prince, "Rouse thee, O my brother! An thou tell me not what aileth thee, I will slay myself and see thee no longer in this case." Whereupon Sayf al-Muluk raised his head towards the Wazir and answered him, "O my brother, I am ashamed to tell thee what hath betided me;" but Sa'id said, "I conjure thee by Allah, Lord of Lords, Liberator of Necks,[1] Causer of causes, the One, the Ruthful, the Gift-full, the Bountiful, that thou tell me what aileth thee and be not abashed at me, for I am thy slave and thy Minister and counsellor in all thine affairs!" Quoth Sayf al-Muluk, "Come and look at this likeness." So Sa'id looked at it awhile and considering it straitly, behold, he saw written, as a crown over its head, in letters of pearl, these words, "This is the counterfeit presentment of Badi'a al-Jamal, daughter of Shahyál bin Shárukh, a King of the Kings of the true-believing Jann who have taken up their abode in the city of Babel and sojourn in the garden of Iram, Son of 'Ad the Greater."[2] ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Sixty-third Night,

She continued, It hath reached me, O auspicious King, that when Sa'id, son of the Wazir Faris, had read to Sayf al-Muluk, son of King Asim, the writ on the tunic, which showed the portraiture of Badi'a al-Jamal, daughter of Shahyal bin Sharukh, a King of the Kings of the Moslem Jinns dwelling in Babel-city and in the Garden of Iram, son of 'Ad the Greater, he cried, "O my brother, knowest thou of what woman this is the presentment, that we may seek for her?" Sayf al-Muluk replied, "No, by Allah, O my brother, I know her not!" and Sa'id rejoined, "Come, read this

[1] Arab. "Mu'attik al-Rikáb" *i.e.* who frees those in bondage from the yoke.

[2] In the Mac. Edit. and in Trébutien (ii. 143) the King is here called Schimakh son of Scharoukh, but elsewhere,, Schohiali = Shahyál, in the Bresl. Edit. Shahál. What the author means by "Son of 'Ad the Greater," I cannot divine.

writing on the crown." So Sayf al-Muluk read it and cried out from his heart's core and very vitals, saying, "Alas! Alas! Alas!" Quoth Sa'id, "O my brother, an the original of the portrait exist and her name be Badi'a al-Jamal, and she abide in the world, I will hasten to seek her, that thou mayst win thy will without delay. But, Allah upon thee, O my brother, leave this weeping and ascend thy throne, that the Officers of the State may come in to do their service to thee, and in the undurn, do thou summon the merchants and fakirs and travellers and pilgrims and paupers and ask of them concerning this city and the garden of Iram; haply by the help and blessing of Allah (extolled and exalted be He!), some one of them shall direct us thither." So, when it was day, Sayf al-Muluk went forth and mounted the throne, clasping the tunic in his arms, for he could neither stand nor sit without it, nor would sleep visit him save it were with him; and the Emirs and Wazirs and Lords and Officers came in to him. When the Divan was complete all being assembled in their places he said to his Minister, "Go forth to them and tell them that the King hath been suddenly struck by sickness and he, by Allah, hath passed the night in ill case." So Sa'id fared forth and told the folk what he said; which when old King Asim heard, he was concerned for his son and, summoning the physicians and astrologers, carried them in to Sayf al-Muluk. They looked at him and prescribed him ptisanes and diet-drinks, simples and medicinal waters and wrote him charcts and incensed him with Nadd and aloes-wood and ambergris three days' space; but his malady persisted three months, till King Asim was wroth with the leaches and said to them, "Woe to you, O dogs! What? Are all of you impotent to cure my son? Except ye heal him forthright, I will put the whole of you to death." The Archiater replied, "O King of the Age, in very sooth we know that this is thy son and thou wottest that we fail not of diligence in tending a stranger; so how much more with medicining thy son? But thy son is afflicted with a malady hard to heal, which, if thou desire to know, we will discover it to thee." Quoth Asim, "What then find ye to be the malady of my son?"; and quoth the leach, "O King of the Age, thy son is in love and he loveth one to whose enjoyment he hath no way of access." At this the King was wroth and asked, "How know ye that my son is in love and how came love to him?"; they answered, "Enquire of his Wazir and brother Sa'id, for he knoweth his case." The King rose and repaired to his

private closet and summoning Sa'id said to him, "Tell me the truth of thy brother's malady." But Sa'id replied, "I know it not." So King Asim said to the Sworder, "Take Sa'id and bind his eyes and strike his neck." Whereupon Sa'id feared for himself and cried, "O King of the Age, grant me immunity." Replied the King, "Speak and thou shalt have it." "Thy son is in love." "With whom is he in love?" "With a King's daughter of the Jann." "And where could he have espied a daughter of the Jinns?" "Her portrait was wroughten on the tunic that was in the bundle given thee by Solomon, prophet of Allah!" When the King heard this, he rose, and going in to Sayf al-Muluk, said to him, "O my son, what hath afflicted thee? What is this portrait whereof thou art enamoured? And why didst thou not tell me." He replied, "O my sire, I was ashamed to name this to thee and could not bring myself to discover aught thereof to any one at all; but now thou knowest my case, look how thou mayest do to cure me." Rejoined his father, "What is to be done? Were this one of the daughters of men we might devise a device for coming at her; but she is a King's daughter of the Jinns and who can woo and win her, save it be Solomon David-son, and hardly he?[1] However, O my son, do thou arise forthright and hearten thy heart and take horse and ride out a-hunting or to weapon-play in the Maydan. Divert thyself with eating and drinking and put away cark and care from thy heart, and I will bring thee an hundred maids of the daughters of Kings; for thou hast no need to the daughters of the Jann, over whom we lack controul and of kind other than ours." But he said, "I cannot renounce her nor will I seek other than her." Asked King Asim, "How then shall we do, O my son?"; and Sayf al-Muluk answered, "Bring us all the merchants and travellers and wanderers in the city, that we may question them thereof. Peradventure, Allah will lead us to the city of Babel and the garden of Iram." So King Asim bade summon all the merchants in the city and strangers and sea-captains and, as each came, enquired of him anent the city of Babel and its peninsula[2] and the garden of Iram; but none of them knew these places nor could any give him tidings thereof. However, when the séance broke up, one of them said, "O King

[1] Lit. "For he is the man who can avail thereto," with the meaning given in the text.
[2] Arab. "Jazírat," insula or peninsula, vol. i. 2.

of the Age, an thou be minded to ken this thing, up and hie thee to the land of China; for it hath a vast city[1] and a safe, wherein are store of rarities and things of price and folk of all kinds; and thou shalt not come to the knowledge of this city and garden but from its folk; it may be one of them will direct thee to that thou seekest." Whereupon quoth Sayf al-Muluk, "O my sire, equip me a ship, that I may fare to the China-land; and do thou rule the reign in my stead." Replied the old King, "O my son, abide thou on the throne of thy kingship and govern thy commons, and I myself will make the voyage to China and ask for thee of the city of Babel and the garden of Iram." But Sayf al-Muluk rejoined, "O my sire, in very sooth this affair concerneth me and none can search after it like myself: so, come what will, an thou give me leave to make the voyage, I will depart and wander awhile. If I find trace or tidings of her, my wish will be won, and if not, belike the voyage will broaden my breast and recruit my courage; and haply by foreign travel my case will be made easy to me, and if I live, I shall return to thee safe and sound."—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Sayf al-Muluk said to his sire King Asim, "Equip me a ship that I may fare therein to the China-land and search for the object of my desire. If I live I shall return to thee safe and sound." The old King looked at his son and saw nothing for it but to do what he desired; so he gave him the leave he wanted and fitted him forty ships, manned with twenty thousand armed Mamelukes, besides servants, and presented him with great plenty of money and necessaries and warlike gear, as much as he required. When the ships were laden with water and victual, weapons and troops, Sayf al-Muluk's father and mother farewelled him and King Asim said, "Depart, O my son, and travel in weal and health and safety. I commend thee to Him with Whom deposits are not lost."[2] So the Prince bade adieu to his parents and embarked, with his brother

[1] Probably Canton with which the Arabs were familiar.
[2] *i.e.* "Who disappointeth not those who put their trust in Him."

Sa'id, and they weighed anchor and sailed till they came to the City of China. When the Chinamen heard of the coming of forty ships, full of armed men and stores, weapons and hoards, they made sure that these were enemies come to battle with them and seige them; so they bolted the gates of the town and made ready the mangonels.[1] But Sayf al-Muluk, hearing of this, sent two of his Chief Mamelukes to the King of China, bidding them say to him, "This is Sayf al-Muluk, son of King Asim of Egypt, who is come to thy city as a guest, to divert himself by viewing thy country awhile, and not for conquest or contention; wherefore, an thou wilt receive him, he will come ashore to thee; and if not he will return and will not disquiet thee nor the people of thy capital." They presented themselves at the city gates and said, "We are messengers from King Sayf al-Muluk." Whereupon the townsfolk opened the gates and carried them to their King, whose name was Faghfúr[2] Sháh and between whom and King Asim there had erst been acquaintance. So, when he heard that the new-comer Prince was the son of King Asim, he bestowed robes of honour on the messengers and, bidding open the gates, made ready guest-gifts and went forth in person with the chief officers of his realm, to meet Sayf al-Muluk, and the two Kings embraced. Then Faghfur said to his guest, "Well come and welcome and fair cheer to him who cometh to us! I am thy slave and the slave of thy sire: my city is between thy hands to command and whatso thou seekest shall be brought before thee." Then he presented him with the guest-gifts and victual for the folk at their stations; and they took horse, with the Wazir Sa'id and the chiefs of their officers and the rest of their troops, and rode from the sea-shore to the city, which they entered with cymbals clashing and drums

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[1] Arab. "Al-Manjaníkát" plur. of manjanik, from Gr. Μάγγανον, Lat. Manganum (Engl. Mangonel from the dim. Mangonella). Ducange Glossarium, s.v. The Greek is applied originally to defensive weapons, then to the artillery of the day, Ballista, catapults, etc. The kindred Arab. form "Manjanín" is applied chiefly to the Noria or Persian water-wheel.

[2] Faghfúr is the common Moslem title for the Emperors of China; in the Kamus the first syllable is Zammated (Fugh); in Al-Mas'udi (chapt. xiv.) we find Baghfúr and in Al-Idrisi Baghbúgh, or Baghbún. In Al-Asma'i Bagh=god or idol (Pehlewi and Persian); hence according to some Baghdád (?) and Bághistán a pagoda (?). Sprenger (Al-Mas'údi, p. 327) remarks that Baghfúr is a literal translation of Tien-tse and quotes Visdelou, "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné et la lune pour sœur aînée."

beating in token of rejoicing. There they abode in the enjoyment of fair entertainment for forty days, at the end of which quoth the King of China to Sayf al-Muluk, "O son of my brother, how is thy case[1]? Doth my country please thee?"; and quoth Sayf al-Muluk, "May Allah Almighty long honour it with thee, O King!" Said Faghfur, "Naught hath brought thee hither save some need which hath occurred to thee; and whatso thou desirest of my country I will accomplish it to thee." Replied Sayf al-Muluk, "O King, my case is a wondrous," and told him how he had fallen in love with the portrait of Badi'a al-Jamal, and wept bitter tears. When the King of China heard his story, he wept for pity and solicitude for him and cried, "And what wouldst thou have now, O Sayf al-Muluk?"; and he rejoined, "I would have thee bring me all the wanderers and travellers, the seafarers and sea-captains, that I may question them of the original of this portrait; perhaps one of them may give me tidings of her." So Faghfur Shah sent out his Nabobs and Chamberlains and body-guards to fetch all the wanderers and travellers in the land, and they brought them before the two Kings, and they were a numerous company. Then Sayf al-Muluk questioned them of the City of Babel and the Garden of Iram, but none of them returned him a reply, whereupon he was bewildered and wist not what to do; but one of the sea-captains said to him, "O auspicious King, an thou wouldst know of this city and that garden, up and hie thee to the Islands of the Indian realm."[2] Thereupon Sayf al-Muluk bade bring the ships; which being done, they freighted them with vivers and water and all that they needed, and the Prince and his Wazir re-embarked, with all their men, after they had farewelled King Faghfur Shah. They sailed the seas four months with a fair wind, in safety and satisfaction till it chanced that one day of the days there came out upon them a wind and the billows buffeted them from all quarters. The rain and hail[3] descended on them and during twenty days the sea was troubled for the violence of the wind; wherefor the ships drave one against other and brake up, as did the carracks[4] and all on board were drowned, except

[1] Arab. "Kayf hálak" = how de doo? the salutation of a Fellah.

[2] *i.e.* subject to the Maharajah of Hind.

[3] This is not a mistake: I have seen heavy hail in Africa, N. Lat. 4°; within sight of the Equator.

[4] Arab. "Harrákat," here used in the sense of smaller craft, and presently for a cock-boat.

Sayf al-Muluk and some of his servants, who saved themselves in a little cock-boat. Then the wind fell by the decree of Allah Almighty and the sun shone out; whereupon Sayf al-Muluk opened his eyes and seeing no sign of the ships nor aught but sky and sea, said to the Mamelukes who were with him, "Where are the carracks and cock-boats and where is my brother Sa'id?" They replied, "O King of the Age, there remain nor ships nor boats nor those who were therein; for they are all drowned and become food for fishes." Now when he heard this, he cried aloud and repeated the saying which whoso saith shall not be confounded, and it is, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Then he fell to buffeting his face and would have cast himself into the sea, but his Mamelukes withheld him, saying, "O King, what will this profit thee? Thou hast brought all this on thyself; for, hadst thou hearkened to thy father's words, naught thereof had betided thee. But this was written from all eternity by the will of the Creator of Souls."—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Sixty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Sayf al-Muluk would have cast himself into the main, his Mamelukes withheld him saying, "What will this profit thee? Thou hast done this deed by thyself, yet was it written from all eternity by the will of the Creator of Souls, that the creature might accomplish that which Allah hath decreed unto him. And indeed, at the time of thy birth, the astrologers assured thy sire that all manner troubles should befal thee. So there is naught for it but patience till Allah deliver us from this our strait." Replied the Prince, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Neither is there refuge nor fleeing from that which He decreeth!" And he sighed and recited these couplets,

"By the Compassionate, I'm dazed about my case, for lo! * Troubles and griefs beset me sore; I know not whence they grow.
I will be patient, so the folk, that I against a thing * Bitt'rer than very aloes' self,[1] endurèd have, may know.

[1] See vol. i. 138: here by way of variety I quote Mr. Payne.

Less bitter than my patience is the taste of aloes-juice; * I've borne with patience what's more hot than coals with fire aglow.
In this my trouble what resource have I, save to commit * My case to Him who orders all that is, for weal or woe?"

Then he became drowned in the depth of thoughts and his tears ran down upon his cheeks like torrent-rain; and he slept a while of the day, after which he awoke and sought of food somewhat. So they set meat before him and he ate his sufficiency, till they removed the food from before him, whilst the boat drove on with them they knew not whither it was wandering. It drifted with them at the will of the winds and the waves, night and day a great while, till their victual was spent and they saw themselves shent and were reduced to extreme hunger and thirst and exhaustion, when behold, suddenly they sighted an island from afar and the breezes wafted them on, till they came thither. Then, making the cock-boat fast to the coast and leaving one therein to guard it, they fared on into the island, where they found abundance of fruits of all colours and ate of them till they were satisfied. Presently, they saw a person sitting among those trees and he was long-faced, of strange favour and white of beard and body. He called to one of the Mamelukes by his name, saying, "Eat not of these fruits, for they are unripe; but come hither to me, that I may give thee to eat of the best and the ripest." The slave looked at him and thought that he was one of the shipwrecked, who had made his way to that island; so he joyed with exceeding joy at sight of him and went close up to him, knowing not what was decreed to him in the Secret Purpose nor what was writ upon his brow. But, when he drew near, the stranger in human shape leapt upon him, for he was a Marid,[1] and riding upon his shoulder-blades and twisting one of his legs about his neck, let the other hang down upon his back, saying, "Walk on, fellow; for there is no escape for thee from me and thou art become mine ass." Thereupon the Mameluke fell a-weeping and cried out to his comrades, "Alas, my lord! Flee ye forth of this wood and save yourselves, for one of the dwellers therein hath mounted on my shoulders, and the rest seek you, desiring to ride you like me." When they heard these words, all fled down to the boat and

[1] This explains the Arab idea of the "Old Man of the Sea" in Sindbad the Seaman (vol. vi. 50). He was not a monkey nor an unknown monster; but an evil Jinni of the most powerful class, yet subject to defeat and death.

pushed off to sea; whilst the islanders followed them into the water, saying, "Whither wend ye? Come, tarry with us and we will mount on your backs and give you meat and drink, and you shall be our donkeys." Hearing this they hastened the more seawards till they left them in the distance and fared on, trusting in Allah Almighty; nor did they leave faring for a month, till another island rose before them and thereon they landed. Here they found fruits of various kinds and busied themselves with eating of them, when behold, they saw from afar, somewhat lying in the road, a hideous creature as it were a column of silver. So they went up to it and one of the men gave it a kick, when lo! it was a thing of human semblance, long of eyes and cloven of head and hidden under one of his ears, for he was wont, whenas he lay down to sleep, to spread one ear under his head and cover his face with the other ear.[1] He snatched up the Mameluke who had kicked him and carried him off into the middle of the island, and behold, it was all full of Ghuls who eat the sons of Adam. The man cried out to his fellows, "Save yourselves, for this is the island of the man-eating Ghuls, and they mean to tear me to bits and devour me." When they heard these words they fled back to the boat, without gathering any store of the fruits and, putting out to sea, fared on some days till it so happened that they came to another island, where they found a high mountain. So they climbed to the top and there saw a thick copse. Now they were sore anhungered; so they took to eating of the fruits; but, before they were aware, there came upon them from among the trees black men of terrible aspect, each fifty cubits high with eye-teeth[2] protruding from their mouths like elephants' tusks; and, laying hands on Sayf al-Muluk and his company, carried them to their King, whom they found seated on a piece of black felt laid on a rock, and about him a great company of Zanzibar-blacks, standing in his service. The blackamoors who had captured the Prince and his Mamelukes set them before the King and said to him, "We found these birds among the trees"; and the King was sharp-set; so he took two of the servants and cut their throats and ate them;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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[1] These Plinian monsters abound in Persian literature. For a specimen see Richardson Dissert. p. xlviii.

[2] Arab. "Anyáb," plur. of "Náb"=canine tooth (eye-tooth of man), tusks of horse and camel, etc.

When it was the Seven Hundred and Sixty-sixth Night.

She said, It hath reached me, O auspicious King, that the Zanzibar-blacks took Sayf al-Muluk and his Mamelukes and set them before the King, saying, "O King, we came upon these birds among the trees." Thereupon the King seized two of the Mamelukes and cut their throats and ate them; which, when Sayf al-Muluk saw, he feared for himself and wept and repeated these verses,

"Familiar with my heart are woes and with them I * Who shunned them; for familiar are great hearts and high.
The woes I suffer are not all of single kind. * I have, thank Allah, varied thousands to aby!"

Then he sighed and repeated these also,

"The World hath shot me with its sorrows till * My heart is coverèd with shafts galore;
And now, when strike me other shafts, must break * Against th' old points the points that latest pour."

When the King heard his weeping and wailing, he said, "Verily these birds have sweet voices and their song pleaseth me: put them in cages." So they set them each in his own cage and hung them up at the King's head that he might listen to their warbling. On this wise Sayf al-Muluk and his Mamelukes abode and the blackamoors gave them to eat and drink: and now they wept and now laughed, now spake and now were hushed, whilst the King of the blacks delighted in the sound of their voices. And so they continued for a long time. Now this King had a daughter married in another island who, hearing that her father had birds with sweet voices, sent a messenger to him seeking of him some of them. So he sent her, by her Cossid,[1] Sayf al-Muluk and three of his men in four cages; and, when she saw them,

[1] Arab. "Kásid," the Anglo-Indian Cossid. The post is called Baríd from the Persian "burídah" (cut) because the mules used for the purpose were dock-tailed. Barid applies equally to the post-mule, the rider and the distance from one station (Sikkah) to another which varied from two to six parasangs. The letter-carrier was termed Al-Faránik from the Pers. Parwánah, a servant. In the Diwán al-Baríd (Post-office) every letter was entered in a Madraj or list called in Arabic Al-Askidár from the Persian "Az Kih dárí" = from whom hast thou it?

they pleased her and she bade hang them up in a place over her head. The Prince fell to marvelling at that which had befallen him and calling to mind his former high and honourable estate and weeping for himself; and the three servants wept for themselves; and the King's daughter deemed that they sang. Now it was her wont, whenever any one from the land of Egypt or elsewhere fell into her hands and he pleased her, to advance him to great favour with her; and by the decree of Allah Almighty it befel that, when she saw Sayf al-Muluk she was charmed by his beauty and loveliness and symmetry and perfect grace, and she commanded to entreat him and his companions with honour and to loose them from their cages. Now one day she took the Prince apart and would have him enjoy her; but he refused, saying, "O my lady, I am a banisht wight and with passion for a beloved one in piteous plight, nor with other will I consent to love-delight." Then she coaxed him and importuned him, but he held aloof from her, and she could not approach him nor get her desire of him by any ways and means. At last, when she was weary of courting him in vain, she waxed wroth with him and his Mamelukes, and commanded that they should serve her and fetch her wood and water. In such condition they abode four years till Sayf al-Muluk became weary of his life and sent to intercede with the Princess, so haply she might release them and let them wend their ways and be at rest from that their hard labour. So she sent for him and said to him, "If thou wilt do my desire, I will free thee from this thy durance vile and thou shalt go to thy country, safe and sound." And she wept and ceased not to humble herself to him and wheedle him, but he would not hearken to her words; whereupon she turned from him, in anger, and he and his companions abode on the island in the same plight. The islanders knew them for "The Princess's birds" and durst not work them any wrong; and her heart was at ease concerning them, being assured that they could not escape from the island. So they used to absent themselves from her two and three days at a time and go round about the desert parts in all directions, gathering firewood, which they brought to the Princess's kitchen; and thus they abode five[1] years. Now one day it so chanced that the Prince and his men were sitting on the sea-shore, devising of what had befallen, and Sayf al-Muluk, seeing himself and his men in such case, bethought

[1] "Ten years" in the Bresl. Edit. iv. 244.

him of his mother and father and his brother Sa'id and, calling to mind what high degree he had been in, fell a-weeping and lamenting passing sore, whilst his slaves wept likewise. Then said they to him, "O King of the Age, how long shall we weep? Weeping availeth not; for this thing was written on our brows by the ordinance of Allah, to whom belong Might and Majesty. Indeed, the Pen runneth with that He decreeth and nought will serve us but patience: haply Allah (extolled and exalted be He!) who hath saddened us shall gladden us!" Quoth he, "O my brothers, how shall we win free from this accursed woman? I see no way of escape for us, save Allah of his grace deliver us from her; but methinks we may flee and be at rest from this hard labour." And quoth they, "O King of the Age, whither shall we flee? For the whole island is full of Ghuls which devour the Sons of Adam, and whithersoever we go, they will find us there and either eat us or capture and carry us back to that accursed, the King's daughter, who will be wroth with us." Sayf al-Muluk rejoined, "I will contrive you somewhat, whereby peradventure Allah Almighty shall deliver us and help us to escape from this island." They asked, "And how wilt thou do?"; and he answered, "Let us cut some of these long pieces of wood, and twist ropes of their bark and bind them one with another, and make of them a raft[1] which we will launch and load with these fruits: then we will fashion us paddles and embark on the raft after breaking our bonds with the axe. It may be that Almighty Allah will make it the means of our deliverance from this accursed woman and vouchsafe us a fair wind to bring us to the land of Hind, for He over all things is Almighty!" Said they, "Right is thy rede," and rejoiced thereat with exceeding joy. So they arose without stay or delay and cut with their axes wood for the raft and twisted ropes to bind the logs and at this they worked a whole month. Every day about evening they gathered somewhat of fuel and bore it to the Princess's kitchen, and employed the rest of the twenty-four hours working at the raft.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] In the Bresl. Edit. (iv. 245) we find "Kalak," a raft, like those used upon the Euphrates, and better than the "Fulk," or ship, of the Mac. Edit.

When it was the Seven Hundred and Sixty-seventh Night,

She continued, It hath reached me, O auspicious King, that Sayf al-Muluk and his Mamelukes, having cut the wood and twisted the ropes for their raft, made an end of it and launched it upon the sea; then, after breaking their bonds with the axe, and loading the craft with fruits plucked from the island-trees, they embarked at close of day; nor did any wot of their intent. They put out to sea in their raft and paddled on four months, knowing not whither the craft carried them, till their provaunt failed them and they were suffering the severest extreme of hunger and thirst, when behold, the sea waxed troubled and foamed and rose in high waves, and there came forth upon them a frightful crocodile,[1] which put out its claw and catching up one of the Mamelukes swallowed him. At the sight of this horror Sayf al-Muluk wept bitterly and he and the two men[2] that remained to him pushed off from the place where they had seen the crocodile, sore affrighted. After this they continued drifting on till one day they espied a mountain terrible tall and spiring high in air, whereat they rejoiced, when presently an island appeared. They made towards it with all their might congratulating one another on the prospect of making land; but hardly had they sighted the island on which was the mountain, when the sea changed face and boiled and rose in big waves and a second crocodile raised its head and putting out its claw caught up the two remaining Mamelukes and swallowed them. So Sayf al-Muluk abode alone, and making his way to the island, toiled till he reached the mountain-top, where he looked about and found a copse, and walking among the trees fell to eating of the fruits. Presently, he saw among the branches more than twenty great apes, each bigger than a he-mule, whereat he was seized with exceeding fear. The apes came down and surrounded him;[3] then

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[1] Arab. "Timsah" from Coptic (Old Egypt) Emsuh or Msuh. The animal cannot live in salt-water, a fact which proves that the Crocodile Lakes on the Suez Canal were in old days fed by Nile-water; and this was necessarily a Canal.

[2] So in the Bresl. Edit. (iv. 245). In the Mac. text "one man," which better suits the second crocodile, for the animal can hardly be expected to take two at a time.

[3] He had ample reason to be frightened. The large Cynocephalus is exceedingly dangerous. When travelling on the Gold Coast with my late friend Colonel De Ruvignes, we suddenly came in the grey of the morning upon a herd of these beasts. We dismounted, hobbled our nags and sat down, sword and revolver in hand. Luckily it was feeding time

they forewent him, signing to him to follow them, and walked on, and he too, till he came to a castle, tall of base and strong of build whose ordinance was one brick of gold and one of silver. The apes entered and he after them, and he saw in the castle all manner of rarities, jewels and precious metals such as tongue faileth to describe. Here also he found a young man, passing tall of stature with no hair on his cheeks, and Sayf al-Muluk was cheered by the sight for there was no human being but he in the castle. The stranger marvelled exceedingly at sight of the Prince and asked him, "What is thy name and of what land art thou and how camest thou hither? Tell me thy tale and hide from me naught thereof." Answered the Prince, "By Allah, I came not hither of my own consent nor is this place of my intent; yet I cannot but go from place to place till I win my wish." Quoth the youth, "And what is thy object?"; and quoth the other, "I am of the land of Egypt and my name is Sayf al-Muluk son of King Asim bin Safwan"; and told him all that had passed with him, from first to last. Whereupon the youth arose and stood in his service, saying, "O King of the Age, I was erst in Egypt and heard that thou hadst gone to the land of China; but where is this land and where lies China-land?[1] Verily, this is a wondrous thing and marvellous matter!" Answered the Prince, "Sooth thou speakest but, when I left China-land, I set out, intending for the land of Hind and a stormy wind arose and the sea boiled and broke all my ships"; brief, he told him all that had befallen him till he came thither; whereupon quoth the other, "O King's son, thou hast had enough of strangerhood and its sufferings; Alhamdolillah,—praised be Allah who hath brought thee hither! So now do thou abide with me, that I may enjoy thy company till I die, when thou shalt become King over this island, to which no bound is known, and these apes thou seest are indeed skilled in all manner of crafts; and whatso thou seekest here shalt thou find." Replied Sayf al-Muluk, "O my brother I may not tarry in any place till my wish be won, albeit I compass the whole world in pursuit thereof and make quest of every one so peradventure

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for the vicious brutes, which scowled at us but did not attack us. During my four years' service on the West African Coast I heard enough to satisfy me that these powerful beasts often kill men and rape women; but I could not convince myself that they ever kept the women as concubines.

[1] As we should say in English "it is a far cry to Loch Awe": the Hindu by-word is, "Dihlí (Delhi) is a long way off." See vol. i. 37.

Allah may bring me to my desire or my course lead me to the place wherein is the appointed term of my days, and I shall die my death." Then the youth turned with a sign to one of the apes, and he went out and was absent awhile, after which he returned with other apes girt with silken zones.[1] They brought the trays and set on near[2] an hundred chargers of gold and saucers of silver, containing all manner of meats. Then they stood, after the manner of servants between the hands of Kings, till the youth signalled to the Chamberlains, who sat down, and he whose wont it was to serve stood, whilst the two Princes ate their sufficiency. Then the apes cleared the table and brought basins and ewers of gold, and they washed their hands in rose water; after which they set on fine sugar and nigh forty flagons, in each a different kind of wine, and they drank and took their pleasure and made merry and had a fine time. And all the apes danced and gambolled before them, what while the eaters sat at meat; which when Sayf al-Muluk saw, he marvelled at them and forgot that which had befallen him of sufferings.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Sixty-eighth Night.

She pursued, It hath reached me, O auspicious King, that when Sayf al-Muluk saw the gestures and gambols of the apes, he marvelled thereat and forgot that which had betided him of strangerhood and its sufferings. At nightfall they lighted waxen candles in candlesticks of gold studded with gems and set on dishes of confections and fruits of sugar-candy. So they ate; and when the hour of rest was come, the apes spread them bedding and they slept. And when morning morrowed, the young man arose, as was his wont, before sunrise and waking Sayf al-Muluk said to him, "Put thy head forth of this lattice and see what standeth beneath it." So he put out his head and saw the wide waste and all the wold filled with apes, whose number none knew save Allah Almighty. Quoth he, "Here be great plenty of apes, for they cover the whole country: but why are they assembled

[1] Arab. "Fútah", a napkin, a waistcloth, the Indian Zones alluded to by the old Greek travellers.

[2] Arab. "Yají (it comes) miat khwánjah"—quite Fellah talk.

at this hour?" Quoth the youth, "This is their custom. Every Sabbath,[1] all the apes in the island come hither, some from two and three days' distance, and stand here till I awake from sleep and put forth my head from this lattice, when they kiss ground before me and go about their business." So saying, he put his head out of the window; and when the apes saw him, they kissed the earth before him and went their way. Sayf al-Muluk abode with the young man a whole month when he farewelled him and departed, escorted by a party of nigh a hundred apes, which the young man bade escort him. They journeyed with him seven days, till they came to the limits of their islands,[2] when they took leave of him and returned to their places, while Sayf al-Muluk fared on alone over mount and hill, desert and plain, four months' journey, one day anhungered and the next satiated, now eating of the herbs of the earth and then of the fruits of the trees, till he repented him of the harm he had done himself by leaving the young man; and he was about to retrace his steps to him, when he saw something black afar off and said to himself, "Is this a city or trees? But I will not turn back till I see what it is." So he made towards it and when he drew near, he saw that it was a palace tall of base. Now he who built it was Japhet son of Noah (on whom be peace!) and it is of this palace that God the Most High speaketh in His precious Book, whenas He saith, "And an abandoned well and a high-builded palace."[3] Sayf al-Muluk sat

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[1] As Trébutien shows (ii. 155) these apes were a remnant of some ancient tribe possibly those of Ád who had gone to Meccah to pray for rain and thus escaped the general destruction. See vol. i. 65. Perhaps they were the Jews of Aylah who in David's day were transformed into monkeys for fishing on the Sabbath (Saturday) Koran ii. 61.

[2] I can see no reason why Lane purposely changes this to "the extremity of their country."

[3] Koran xxii. 44, Mr. Payne remarks:—This absurd addition is probably due to some copyist, who thought to show his knowledge of the Koran, but did not understand the meaning of the verse from which the quotation is taken and which runs thus, "How many cities have We destroyed, whilst yet they transgressed, and they are laid low on their own foundations and wells abandoned and high-builded palaces!" Mr. Lane observes that the words are either misunderstood or purposely misapplied by the author of the tale. Purposeful perversions of Holy Writ are very popular amongst Moslems and form part of their rhetoric; but such is not the case here. According to Von Hammer (Trébutien ii. 154), "Eastern geographers place the Bir al-Mu'utallal (Ruined Well) and the Kasr al-Mashíd (High-builded Castle) in the province of Hadramaut, and we wait for a new Niebuhr to inform us what are the monuments or the ruins so called." His text translates puits arides et palais de plâtre (not likely!). Lane remarks that Mashíd mostly means "plastered," but here=Mushayyad, lofty, explained in the Jalálayn Commentary as=rafí'a,

down at the gate and said in his mind, "Would I knew what is within yonder palace and what King dwelleth there and who shall acquaint me whether its folk are men or Jinn? Who will tell me the truth of the case?" He sat considering awhile, but, seeing none go in or come out, he rose and committing himself to Allah Almighty entered the palace and walked on, till he had counted seven vestibules; yet saw no one. Presently looking to his right he beheld three doors, while before him was a fourth, over which hung a curtain. So he went up to this and raising the curtain, found himself in a great hall[1] spread with silken carpets. At the upper end rose a throne of gold whereon sat a damsel, whose face was like the moon, arrayed in royal raiment and beautified as she were a bride on the night of her displaying; and at the foot of the throne was a table of forty trays spread with golden and silvern dishes full of dainty viands. The Prince went up and saluted her, and she returned his salam, saying, "Art thou of mankind or of the Jinn?" Replied he, "I am a man of the best of mankind;[2] for I am a King, son of a King." She rejoined, "What seekest thou? Up with thee and eat of yonder food, and after tell me thy past from first to last and how thou camest hither." So he sat down at the table and removing the cover from a tray of meats (he being hungry), ate till he was full; then washed his right hand and going up to the throne, sat down by the damsel who asked him, "Who art thou and what is thy name and whence comest thou and who brought thee hither?" He answered, "Indeed my story is a long but do thou first tell me who and what and whence thou art and why thou dwellest in this place alone." She rejoined, "My name is Daulat Khátún[3] and I am the daughter of the King of Hind. My father dwelleth in the Capital-city of Sarandíb and hath a great and goodly garden, there is no goodlier in all the land of Hind or its dependencies;

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high-raised. The two places are also mentioned by Al-Mas'údi; and they occur in Al-Kazwíni (see Night dcccIviii.): both of these authors making the Koran directly allude to them.

[1] Arab. (from Pers.) "Aywán" which here corresponds with the Egyptian "líwán" a tall saloon with estrades.

[2] This naïve style of "renowning it" is customary in the East, contrasting with the servile address of the subject—"thy slave" etc.

[3] Daulat (not Dawlah) the Anglo-Indian Dowlat; prop. meaning the shifts of affairs, hence, fortune, empire, kingdom. Khátún = "lady," I have noted, follows the name after Turkish fashion.

and in this garden is a great tank. One day, I went out into the garden with my slave-women and I stripped me naked and they likewise and, entering the tank, fell to sporting and solacing ourselves therein. Presently, before I could be ware, a something as it were a cloud swooped down on me and snatching me up from amongst my handmaids, soared aloft with me betwixt heaven and earth, saying, 'Fear not, O Daulat Khatun, but be of good heart.' Then he flew on with me a little while, after which he set me down in this palace and straightway without stay or delay became a handsome young man daintily apparelled, who said to me, 'Now dost thou know me?' Replied I, 'No, O my lord'; and he said, 'I am the Blue King, Sovran of the Jann; my father dwelleth in the Castle Al-Kulzum[1] hight, and hath under his hand six hundred thousand Jinn, flyers and divers. It chanced that while passing on my way I saw thee and fell in love with thee for thy lovely form: so I swooped down on thee and snatched thee up from among the slave-girls and brought thee to this the High-builded Castle, which is my dwelling-place. None may fare hither be he man or be he Jinni, and from Hind hither is a journey of an hundred and twenty years: wherefore do thou hold that thou wilt never again behold the land of thy father and thy mother; so abide with me here, in contentment of heart and peace, and I will bring to thy hands whatso thou seekest.' Then he embraced me and kissed me,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Sixty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the damsel said to Sayf al-Muluk, "Then the King of the Jann, after he had acquainted me with his case, embraced me and kissed me, saying, 'Abide here and fear nothing'; whereupon he went away from me for an hour and presently returned with these

[1] The old name of Suez-town from the Greek Clysma (the shutting), which named the Gulf of Suez "Sea of Kulzum." The ruins in the shape of a huge mound, upon which Sá'id Pasha built a Kiosk-palace, lie to the north of the modern town and have been noticed by me. (Pilgrimage, Midian, etc.) The Rev. Prof. Sayce examined the mound and from the Roman remains found in it determined it to be a fort guarding the old mouth of the Old Egyptian Sweet-water Canal which then debouched near the town.

tables and carpets and furniture. He comes to me every Third[1] and abideth with me three days and on Friday, at the time of mid-afternoon prayer, he departeth and is absent till the following Third. When he is here, he eateth and drinketh and kisseth and huggeth me, but doth naught else with me, and I am a pure virgin, even as Allah Almighty created me. My father's name is Táj al-Mulúk, and he wotteth not what is come of me nor hath he hit upon any trace of me. This is my story: now tell me thy tale." Answered the Prince, "My story is a long and I fear lest while I am telling it to thee the Ifrit come." Quoth she "He went out from me but an hour before thy entering and will not return till Third: so sit thee down and take thine ease and hearten thy heart and tell me what hath betided thee, from beginning to end." And quoth he, "I hear and I obey." So he fell to telling her all that had befallen him from commencement to conclusion but, when she heard speak of Badi'a al-Jamal, her eyes ran over with railing tears and she cried, "O Badi'a al-Jamal, I had not thought this of thee! Alack for our luck! O Badi'a al-Jamal, dost thou not remember me nor say, 'My sister Daulat Khatun whither is she gone?' " And her weeping redoubled, lamenting for that Badi'a al-Jamal had forgotten her.[2] Then said Sayf al-Muluk, "O Daulat Khatun, thou art a mortal and she is a Jinniyah: how then can she be thy sister?" Replied the Princess, "She is my sister by fosterage and this is how it came about. My mother went out to solace herself in the garden, when labour-pangs seized her and she bare me. Now the mother of Badi'a al-Jamal chanced to be passing with her guards, when she also was taken with travail-pains; so she alighted in a side of the garden and there brought forth Badi'a al-Jamal. She despatched one of her women to seek food and childbirth-gear of my mother, who sent her what she sought and invited her to visit her. So she came to her with Badi'a al-Jamal and my mother suckled the child, who with her mother tarried with us in the garden two months. And before wending her ways the mother of Badi'a al-Jamal gave my mother somewhat,[3] saying, 'When thou hast need of me, I will come to thee a middlemost the

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[1] *i.e.* Tuesday. See vol iii. 249.

[2] Because being a Jinniyah the foster-sister could have come to her and saved her from old maidenhood.

[3] Arab. "Hájah" properly a needful thing. This consisted according to the Bresl. Edit. of certain perfumes, by burning which she could summon the Queen of the Jinn.

garden,' and departed to her own land; but she and her daughter used to visit us every year and abide with us awhile before returning home. Wherefore an I were with my mother, O Sayf al-Muluk, and if thou wert with me in my own country and Badi'a al-Jamal and I were together as of wont, I would devise some device with her to bring thee to thy desire of her: but I am here and they know naught of me; for that an they kenned what is become of me, they have power to deliver me from this place; however, the matter is in Allah's hands (extolled and exalteth be He!) and what can I do?" Quoth Sayf al-Muluk, "Rise and let us flee and go whither the Almighty willeth;" but, quoth she, "We cannot do that: for, by Allah, though we fled hence a year's journey that accursed would overtake us in an hour and slaughter us." Then said the Prince, "I will hide myself in his way, and when he passeth by I will smite him with the sword and slay him." Daulat Khatun replied, "Thou canst not succeed in slaying him save thou slay his soul." Asked he, "And where is his soul?"; and she answered, "Many a time have I questioned him thereof but he would not tell me, till one day I pressed him and he waxed wroth with me and said to me, 'How often wilt thou ask me of my soul? What hast thou to do with my soul?' I rejoined, 'O Hátim,[1] there remaineth none to me but thou, except Allah; and my life dependeth on thy life and whilst thou livest, all is well for me; so, except I care for thy soul and set it in the apple of this mine eye, how shall I live in thine absence? An I knew where thy soul abideth, I would never cease whilst I live, to hold it in mine embrace and would keep it as my right eye.' Whereupon said he to me, 'What time I was born, the astrologers predicted that I should lose my soul at the hands of the son of a king of mankind. So I took it and set it in the crop of a sparrow, and shut up the bird in a box. The box I set in a casket, and enclosing this in seven other caskets and seven chests, laid the whole in a alabastrine coffer,[2] which I buried within the marge of yon earth-circling sea; for that these parts are far from the world of men and none of them can win hither. So now see I have told thee what thou wouldst know, and do thou tell none thereof, for it is a secret between me and thee.' "——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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[1] Probably used in its sense of a "black crow." The Bresl. Edit. (iv. 261) has "Khátim" (seal-ring) which is but one of its almost innumerable misprints.

[2] Here it is called "Tábik" and afterwards "Tábút."

". . . let the soul of Hatim and Jinni, son of the Blue King, come forth!" Whereat the sea boiled in billows and the coffer of alabaster rose to the surface.

When it was the Seven Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that when Daulat Khatun acquainted Sayf al-Muluk with the whereabouts of the soul of the Jinni who had carried her off and repeated to him his speech ending with, "And this is a secret between me and thee!" "I rejoined," quoth she, " 'To whom should I tell it, seeing that none but thou cometh hither with whom I may talk thereof?' adding, 'By Allah, thou hast indeed set thy soul in the strongest of strongholds to which none may gain access! How should a man win to it, unless the impossible be fore-ordained and Allah decree like as the astrologers predicted?' Thereupon the Jinni, 'Peradventure one may come, having on his finger the seal-ring of Solomon son of David (on the twain be peace!) and lay his hand with the ring on the face of the water, saying, 'By the virtue of the names engraven upon this ring, let the soul of such an one come forth!' Whereupon the coffer will rise to the surface and he will break it open and do the like with the chests and caskets, till he come to the little box, when he will take out the sparrow and strangle it, and I shall die.' " Then said Sayf al-Muluk, "I am the King's son of whom he spake, and this is the ring of Solomon David-son on my finger: so rise, let us go down to the sea-shore and see if his words be leal or leasing!" Thereupon the two walked down to the sea-shore and the Princess stood on the beach, whilst the Prince waded into the water to his waist and laying his hand with the ring on the surface of the sea, said, "By the virtue of the names and talismans engraven on this ring, and by the might of Sulayman bin Dáúd (on whom be the Peace!), let the soul of Hatim the Jinni, son of the Blue King, come forth!" Whereat the sea boiled in billows and the coffer of alabaster rose to the surface. Sayf al-Muluk took it and shattered it against the rock and broke open the chests and caskets, till he came to the little box and drew thereout the sparrow. Then the twain returned to the castle and sat down on the throne; but hardly had they done this, when lo and behold! there arose a dust-cloud terrifying and some huge thing came flying and crying, "Spare me, O King's son, and slay me not; but make me thy freedman, and I will bring thee to thy desire!" Quoth Daulat Khatun, "The Jinni cometh; slay the sparrow, lest this accursed enter the palace and take it from thee and

slaughter me and slaughter thee after me." So the Prince wrung the sparrow's neck and it died, whereupon the Jinni fell down at the palace-door and became a heap of black ashes. Then said Daulat Khatun, "We are delivered from the hand of yonder accursed; what shall we do now?"; and Sayf al-Muluk replied, "It behoveth us to ask aid of Allah Almighty who hath afflicted us; belike He will direct us and help us to escape from this our strait." So saying, he arose and pulling up[1] half a score of the doors of the palace, which were of sandal-wood and lign-aloes with nails of gold and silver, bound them together with ropes of silk and floss[2]-silk and fine linen and wrought of them a raft, which he and the Princess aided each other to hale down to the sea-shore. They launched it upon the water till it floated and, making it fast to the beach, returned to the palace, whence they removed all the chargers of gold and saucers of silver and jewels and precious stones and metals and what else was light of load and weighty of worth and freighted the raft therewith. Then they embarked after fashioning two pieces of wood into the likeness of paddles and casting off the rope-moorings, let the raft drift out to sea with them, committing themselves to Allah the Most High, who contenteth those that put their trust in Him and disappointeth not them who rely upon Him. They ceased not faring on thus four months until their victual was exhausted and their sufferings waxed severe and their souls were straitened; so they prayed Allah to vouchsafe them deliverance from that danger. But all this time when they lay down to sleep, Sayf al-Muluk set Daulat Khatun behind him and laid a naked brand at his back, so that, when he turned in sleep the sword was between them.[3] At last it chanced one night,

[1] *i.e.* raising from the lower hinge-pins. See vol. ii. 214.

[2] Arab. "Abrísam" or "Ibrísam" (from Persian Abrísham or Ibrísham) = raw silk or floss, *i.e.* untwisted silk.

[3] This knightly practice, evidently borrowed from the East, appears in many romances of chivalry *e.g.* When Sir Tristram is found by King Mark asleep beside Ysonde (Isentt) with drawn sword between them, the former cried:—

Gif they weren in sinne
Nought so they no lay.

And we are told:—

Sir Amys and the lady bright
To bed gan they go;
And when they weren in bed laid,
Sir Amys his sword out-brayed
And held it between them two.

This occurs in the old French romance of Amys and Amyloun which is taken into the tale of the Ravens in the Seven Wise Masters where Ludovic personates his friend Alexander in

when Sayf al-Muluk was asleep and Daulat Khatun awake, that behold, the raft drifted landwards and entered a port wherein were ships. The Princess saw the ships and heard a man, he being the chief and head of the captains, talking with the sailors; whereby she knew that this was the port of some city and that they were come to an inhabited country. So she joyed with exceeding joy and waking the Prince said to him, "Ask the captain the name of the city and harbour." Thereupon Sayf al-Muluk arose and said to the captain, "O my brother, how is this harbour hight and what be the names of yonder city and its King?" Replied the Captain, "O false face![1] O frosty beard! an thou knew not the name of this port and city, how camest thou hither?" Quoth Sayf al-Muluk, "I am a stranger and had taken passage in a merchant ship which was wrecked and sank with all on board; but I saved myself on a plank and made my way hither; wherefore I asked thee the name of the place, and in asking is no offence." Then said the captain, "This is the city of 'Amáriyah and this harbour is called Kamín al-Bahrayn."[2] When the Princess heard this she rejoiced with exceeding joy and said, "Praised be Allah!" He asked, "What is to do?"; and she answered, "O Sayf al-Muluk, rejoice in succour near hand; for the King of this city is my uncle, my father's brother."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Seventy-first Night.

She continued, It hath reached me, O auspicious King, that Daulat Khatun said to Sayf al-Muluk, "Rejoice in safety near hand; for the King of this city is my uncle, my father's brother

marrying the King of Egypt's daughter and sleeps every night with a bare blade between him and the bride. See also Aladdin and his lamp. An Englishman remarked, "The drawn sword would be little hindrance to a man and maid coming together." The drawn sword represented *only* the Prince's honour.

[1] Arab. "Ya Sáki' al-Wajh," which Lane translates by "lying" or "liar."

[2] Kamín (in Bresl. Edit. "bayn" = between) Al-Bahrayn = Ambuscade or lurking-place of the two seas. The name of the city in Lane is "'Emareeych" imaginary but derived from Emarch ('imárah) = being populous. Trébutien (ii. 161) takes from Bresl. Edit. "Amar" and translates the port-name, "le lieu de refuge des deux mers."

and his name is 'Ali al-Mulúk,"[1] adding, "Say thou then to the captain, 'Is the Sultan of the city, Ali al-Muluk, well?' " He asked but the captain was wroth with him and cried, "Thou sayest, 'I am a stranger and never in my life came hither.' Who then told thee the name of the lord of the city?" When Daulat Khatun heard this, she rejoiced and knew him for Mu'ín al-Dín,[2] one of her father's captains. Now he had fared forth in search of her, after she was lost and finding her not, he never ceased cruising till he came to her uncle's city. Then she bade Sayf al-Muluk say to him, "O Captain Mu'in al-Din, come and speak with thy mistress!" So he called out to him as she bade, whereat he was wroth with exceeding wrath and answered, "O dog, O thief, O spy, who art thou and how knowest thou me?" Then he said to one of the sailors, "Give me an ash[3]-stave, that I may go to yonder plaguing Arab and break his head." So he took the stick and made for Sayf al-Muluk, but, when he came to the raft, he saw a something, wondrous, beauteous, which confounded his wits and considering it straitly he made sure that it was Daulat Khatun sitting there, as she were a slice of the moon; whereat he said to the Prince, "Who is that with thee?" Replied he, "A damsel by name Daulat Khatun." When the captain heard the Princess's name and knew that she was his mistress and the daughter of his King, he fell down in a fainting-fit, and when he came to himself, he left the raft and whatso was thereon and riding up to the palace, craved an audience of the King; whereupon the chamberlain went in to the presence and said, "Captain Mu'in al-Din is come to bring thee good news; so bid he be brought in." The King bade admit him; accordingly he entered and kissing ground[4] said to him, "O King, thou owest me a gift for glad tidings; for thy brother's daughter Daulat Khatun hath reached our city safe and sound, and is now on a raft in the harbour, in company with a young man like the moon on the night of its full." When the King heard this, he rejoiced and conferred a costly robe of honour on the captain. Then he

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[1] *i.e.* "High of (among) the Kings." Lane proposes to read 'Ali al-Mulk=high in dominion.

[2] Pronounce Mu'inuddeen=Aider of the Faith. The Bresl. Edit. (iv. 266) also reads "Mu'in al-Riyásah"=Mu'in of the Captaincies.

[3] Arab. "Shúm"=a tough wood used for the staves with which donkeys are driven. Sir Gardner Wilkinson informed Lane that it is the ash.

[4] In Persian we find the fuller metaphorical form, "kissing the ground of obedience."

straightway bade decorate the city in honour of the safe return of his brother's daughter, and sending for her and Sayf al-Muluk, saluted the twain and gave them joy of their safety; after which he despatched a messenger to his brother, to let him know that his daughter was found and was with him. As soon as the news reached Taj al-Muluk he gat him ready and assembling his troops set out for his brother's capital, where he found his daughter and they rejoiced with exceeding joy. He sojourned with his brother a week, after which he took his daughter and Sayf al-Muluk and returned to Sarandib, where the Princess foregathered with her mother and they rejoiced at her safe return; and held high festival and that day was a great day, never was seen its like. As for Sayf al-Muluk, the King entreated him with honour and said to him, "O Sayf al-Muluk, thou hast done me and my daughter all this good for which I cannot requite thee nor can any requite thee, save the Lord of the three Worlds; but I wish thee to sit upon the throne in my stead and rule the land of Hind, for I offer thee of my throne and kingdom and treasures and servants, all this in free gift to thee." Whereupon Sayf al-Muluk rose and kissing the ground before the King, thanked him and answered, "O King of the Age, I accept all thou givest me and return it to thee in freest gift: for I, O King of the Age, covet not sovranty nor sultanate nor desire aught but that Allah the Most High bring me to my desire." Rejoined the King, "O Sayf al-Muluk these my treasures are at thy disposal: take of them what thou wilt, without consulting me, and Allah requite thee for me with all weal!" Quoth the Prince, "Allah advance the King! There is no delight for me in money or in dominion till I win my wish: but now I have a mind to solace myself in the city and view its thoroughfares and market-streets." So the King bade bring him a mare of the thoroughbreds, saddled and bridled; and Sayf al-Muluk mounted her and rode through the streets and markets of the city. As he looked about him right and left, lo! his eyes fell on a young man, who was carrying a tunic and crying it for sale at fifteen dinars: so he considered him and saw him to be like his brother Sa'id; and indeed it was his very self, but he was wan of blee and changed for long strangerhood and the travails of travel, so that he knew him not. However, he said to his attendants, "Take yonder youth and carry him to the palace where I lodge, and keep him with you till my return from the ride when I will question him." But they understood him

to say, "Carry him to the prison," and said in themselves "Haply this is some runaway Mameluke of his." So they took him and bore him to the bridewell, where they laid him in irons and left him seated in solitude, unremembered by any. Presently Sayf al-Muluk returned to the palace, but he forgot his brother Sa'id, and none made mention of him. So he abode in prison, and when they brought out the prisoners, to cut ashlar from the quarries they took Sa'id with them, and he wrought with the rest. He abode a month's space, in this squalor and sore sorrow, pondering his case and saying in himself, "What is the cause of my imprisonment?"; while Sayf al-Muluk's mind was diverted from him by rejoicing and other things; but one day, as he sat, he bethought him of Sa'id and said to his Mamelukes, "Where is the white slave I gave into your charge on such a day?" Quoth they, "Didst thou not bid us bear him to the bridewell?"; and quoth he, "Nay I said not so; I bade you carry him to my palace after the ride." Then he sent his Chamberlains and Emirs for Sa'id and they fetched him in fetters, and loosing him from his irons set him before the Prince, who asked him, "O young man, what countryman art thou?"; and he answered, "I am from Egypt and my name is Sa'id, son of Faris the Wazir." Now hearing these words Sayf al-Muluk sprang to his feet and throwing himself off the throne and upon his friend, hung on his neck, weeping aloud for very joy and saying, "O my brother, O Sa'id, praise be Allah for that I see thee alive! I am thy brother Sayf al-Muluk, son of King Asim." Then they embraced and shed tears together and all who were present marvelled at them. After this Sayf al-Muluk bade his people bear Sa'id to the Hammam-bath: and they did so. When he came out, they clad him in costly clothing and carried him back to Sayf al-Muluk who seated him on the throne beside himself. When King Taj al-Muluk heard of the reunion of Sayf al-Muluk and his brother Sa'id, he joyed with joy exceeding and came to them, and the three sat devising of all that had befallen them in the past from first to last. Then said Sa'id, "O my brother, O Sayf al-Muluk, when the ship sank with all on board I saved myself on a plank with a company of Mamelukes and it drifted with us a whole month, when the wind cast us, by the ordinance of Allah Almighty, upon an island. So we landed and entering among the trees took to eating of the fruits, for we were anhungred. Whilst we were busy eating, there fell on us unawares,

folk like Ifrits[1] and springing on our shoulders rode us[2] and said to us, 'Go on with us; for ye are become our asses.' So I said to him who had mounted me, 'What art thou and why mountest thou me?' At this he twisted one of his legs about my neck, till I was all but dead, and beat upon my back the while with the other leg, till I thought he had broken my backbone. So I fell to the ground on my face, having no strength left in me for famine and thirst. From my fall he knew that I was hungry and taking me by the hand, led me to a tree laden with fruit which was a pear-tree[3] and said to me, 'Eat thy fill of this tree.' So I ate till I had enough and rose to walk against my will; but, ere I had fared afar the creature turned and leaping on my shoulders again drove me on, now walking, now running and now trotting, and he the while mounted on me, laughing and saying, 'Never in my life saw I a donkey like unto thee!' We abode thus for years till, one day of the days, it chanced that we saw there great plenty of vines, covered with ripe fruit; so we gathered a quantity of grape-bunches and throwing them into a pit, trod them with our feet, till the pit became a great water-pool. Then we waited awhile and presently returning thither, found that the sun had wroughten on the grape-juice and it was become wine. So we used to drink it till we were drunken and our faces flushed and we fell to singing and dancing and running about in the merriment of drunkenness[4]; whereupon our masters said to us, 'What is it that reddeneth your faces and maketh you dance and sing?' We replied, 'Ask us not, what is your quest in questioning us hereof?' But they insisted, saying, 'You must tell us so that we may know the truth of the case,' till we told them how we

[1] For the Shaykh of the Sea(-board) in Sindbad the Seaman see vol. vi. 50.

[2] That this riding is a facetious exaggeration of the African practice I find was guessed by Mr. Keightley.

[3] Arab. "Kummasra": the root seems to be "Kamsara" = being slender or compact.

[4] Lane translates, "by reason of the exhilaration produced by intoxication." But the Arabic here has no assonance. The passage also alludes to the drunken habits of those blameless Ethiopians, the races of Central Africa where, after midday a chief is rarely if ever found sober. We hear much about drink in England but Englishmen are mere babes compared with these stalwart Negroes. In Unyamwezi I found all the standing bedsteads of pole-sleepers and bark-slabs disposed at an angle of about 20 degrees for the purpose of draining off the huge pottle-fulls of Pombe (Osirian beer) drained by the occupants; and, comminxit lectum potus might be said of the whole male population.

had pressed grapes and made wine. Quoth they, 'Give us to drink thereof'; but quoth we, 'The grapes are spent.' So they brought us to a Wady, whose length we knew not from its breadth nor its beginning from its end wherein were vines each bunch of grapes on them weighing twenty pounds[1] by the scale and all within easy reach, and they said, 'Gather of these.' So we gathered a mighty great store of grapes and finding there a big trench bigger than the great tank in the King's garden we filled it full of fruit. This we trod with our feet and did with the juice as before till it became strong wine, which it did after a month; whereupon we said to them, ' 'Tis come to perfection; but in what will ye drink it?' And they replied, 'We had asses like unto you; but we ate them and kept their heads: so give us to drink in their skulls.' We went to their caves which we found full of heads and bones of the Sons of Adam, and we gave them to drink, when they became drunken and lay down, nigh two hundred of them. Then we said to one another, 'Is it not enough that they should ride us, but they must eat us also? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! But we will ply them with wine, till they are overcome by drunkenness, when we will slay them and be at rest from them.' Accordingly, we awoke them and fell to filling the skulls and gave them to drink, but they said, 'This is bitter.' We replied, 'Why say ye 'tis bitter? Whoso saith thus, except he drink of it ten times, he dieth the same day.' When they heard this, they feared death and cried to us, 'Give us to drink the whole ten times.' So we gave them to drink, and when they had swallowed the rest of the ten draughts they waxed drunken exceedingly and their strength failed them and they availed not to mount us. Thereupon we dragged them together by their hands and laying them one upon another, collected great plenty of dry vine-stalks and branches and heaped it about and upon them: then we set fire to the pile and stood afar off, to see what became of them."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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[1] This is not exaggerated. When at Hebron I saw the biblical spectacle of two men carrying a huge bunch slung to a pole, not so much for the weight as to keep the grapes from injury.

When it was the Seven Hundred and Seventy-second Night,

She pursued, It hath reached me, O auspicious King, that Sa'id continued, "When we set fire to the pile wherein were the Ghuls, I with the Mamelukes stood afar off to see what became of them; and, as soon the fire was burnt out, we came back and found them a heap of ashes, wherefore we praised Allah Almighty who had delivered us from them. Then we went forth about the island and sought the sea-shore, where we parted and I and two of the Mamelukes fared on till we came to a thick copse full of fruit and there busied ourselves with eating, and behold, presently up came a man tall of stature, long of beard and lengthy of ear, with eyes like cressets, driving before him and feeding a great flock of sheep.[1] When he saw us he rejoiced and said to us, 'Well come, and fair welcome to you! Draw near me that I may slaughter you an ewe of these sheep and roast it and give you to eat.' Quoth we, 'Where is thine abode?' And quoth he, 'Hard by yonder mountain; go on towards it till ye come to a cave and enter therein, for you will see many guests like yourselves; and do ye sit with them, whilst we make ready for you the guest-meal.' We believed him so fared on, as he bade us, till we came to the cavern, where we found many guests, Sons of Adam like ourselves, but they were all blinded[2]; and when we entered, one said, 'I'm sick'; and another, 'I'm weak.' So we cried to them, 'What is this you say and what is the cause of your sickness and weakness?' They asked, 'Who are ye?'; and we answered, 'We are guests.' Then said they, 'What hath made you fall into the hands of yonder accursed? But there is no Majesty and there is no Might save in Allah, the Glorious, the Great! This is a Ghul who devoureth the Sons of Adam and he hath blinded us and meaneth to eat us.' Said

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[1] The Mac. and Bul. Edits. add, "and with him a host of others after his kind"; but these words are omitted by the Bresl. Edit. and apparently from the sequel there was only one Ghul-giant.

[2] Probably alluding to the most barbarous Persian practice of plucking or tearing out the eyes from their sockets. See Sir John Malcolm's description of the capture of Kirmán and Morier (in Zohrab, the hostage) for the wholesale blinding of the Asterabadian by the Eunuch-King Agha Mohammed Shah. I may note that the mediæval Italian practice called *bacinare*, or scorching with red-hot basins, came from Persia.

we, 'And how did he blind you?' and they replied, 'Even as he will blind yourselves anon.' Quoth we, 'And how so?' And quoth they, 'He will bring you bowls of soured milk[1] and will say to you, 'Ye are weary with wayfare: take this milk and drink it.' And when ye have drunken thereof, ye will become blind like us.' Said I to myself, 'There is no escape for us but by contrivance.' So I dug a hole in the ground and sat over it. After an hour or so in came the accursed Ghul with bowls of milk, whereof he gave to each of us, saying, 'Ye come from the desert and are athirst: so take this milk and drink it, whilst I roast you the flesh.' I took the cup and carried it to my mouth but emptied it into the hole; then I cried out, 'Alas! my sight is gone and I am blind!' and clapping my hand to my eyes, fell a-weeping and a-wailing, whilst the accursed laughed and said, 'Fear not, thou art now become like mine other guests.' But, as for my two comrades, they drank the milk and became blind. Thereupon the Ghul arose and stopping up the mouth of the cavern came to me and felt my ribs, but found me lean and with no flesh on my bones: so he tried another and finding him fat, rejoiced. Then he slaughtered three sheep and skinned them and fetching iron spits, spitted the flesh thereon and set them over the fire to roast. When the meat was done, he placed it before my comrades, who ate and he with them; after which he brought a leather-bag full of wine and drank thereof and lay down prone and snored. Said I to myself, 'He's drowned in sleep: how shall I slay him?' Then I bethought me of the spits and thrusting two of them into the fire, waited till they were as red-hot coals: whereupon I arose and girded myself and taking a spit in each hand went up to the accursed Ghul and thrust them into his eyes, pressing upon them with all my might. He sprang to his feet for sweet life and would have laid hold of me; but he was blind. So I fled from him into the inner cavern, whilst he ran after me; but I found no place of refuge from him nor whence I might escape into the open country, for the cave was stopped up with stones; wherefore I was bewildered and said to the blind men, 'How shall I do with this accursed?' Replied one of them, 'O Sa'id,

[1] Arab. "Laban" as opposed to "Halíb": in Night dcclxxiv. (infra p. 365) the former is used for sweet milk, and other passages could be cited. I have noted that all galaktophagi, or milk-drinking races, prefer the artificially soured to the sweet, choosing the fermentation to take place outside rather than inside their stomachs. Amongst the Somal I never saw man, woman or child drink a drop of fresh milk; and they offered considerable opposition to our heating it for coffee.

with a run and a spring mount up to yonder niche[1] and thou wilt find there a sharpened scymitar of copper: bring it to me and I will tell thee what to do.' So I clombed to the niche and taking the blade, returned to the blind man, who said to me, 'Smite him with the sword in his middle, and he will die forthright.' So I rushed after the Ghul, who was weary with running after me and felt for the blind men that he might kill them and, coming up to him smote him with the sword a single stroke across his waist and he fell in twain. Then he screamed and cried out to me, 'O man, an thou desire to slay me, strike me a second stroke.' Accordingly, I was about to smite him another cut; but he who had directed me to the niche and the scymitar said, 'Smite him not a second time, for then he will not die, but will live and destroy us.' "——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Seventy-third Night,

She resumed, It hath reached me, O auspicious King, that Sa'id continued, "Now when I struck the Ghul with the sword he cried out to me, 'O man, an thou desire to slay me, strike me a second stroke!' I was about so to do when he who had directed me to the scymitar said, 'Smite him not a second time, for then he will not die but will live and destroy us!' So I held my hand as he bade me, and the Ghul died. Then said the blind man to me, 'Open the mouth of the cave and let us fare forth; so haply Allah may help us and bring us to rest from this place.' And I said, 'No harm can come to us now; let us rather abide here and repose and eat of these sheep and drink of this wine, for long is the land.' Accordingly we tarried there two months, eating of the sheep and of the fruits of the island and drinking the generous grape-juice till it so chanced one day, as we sat upon the beach, we caught sight of a ship looming large in the distance; so we made signs for the crew and holla'd to them. They feared to draw near, knowing that the island was inhabited by a Ghul[2] who ate Adamites, and would have sheered off; but

[1] Arab. "Tákah" not "an aperture" as Lane has it, but an arched hollow in the wall.

[2] In Trébutien (ii. 168) the cannibal is called "Goul Eli-Fenioun" and Von Hammer remarks, "There is no need of such likeness of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in Polyphemus's cave; * * * and this

we ran down to the marge of the sea and made signs to them, with our turband-ends and shouted to them, whereupon one of the sailors, who was sharp of sight, said to the rest, 'Harkye, comrades, I see these men formed like ourselves, for they have not the fashion of Ghuls.' So they made for us, little by little, till they drew near us in the dinghy[1] and were certified that we were indeed human beings, when they saluted us and we returned their salam and gave them the glad tidings of the slaying of the accursed, wherefore they thanked us. Then we carried to the ship all that was in the cave of stuffs and sheep and treasure, together with a viaticum of the island-fruits, such as should serve us days and months, and embarking, sailed on with a fair breeze three days; at the end of which the wind veered round against us and the air became exceeding dark; nor had an hour passed before the wind drave the craft on to a rock, where it broke up and its planks were torn asunder.[2] However, the Great God decreed that I should lay hold of one of the planks, which I bestrode, and it bore me along two days, for the wind had fallen fair again, and I paddled with my feet awhile, till Allah the Most High brought me safe ashore and I landed and came to this city, where I found myself a stranger, solitary, friendless, not knowing what to do; for hunger was sore upon me and I was in great tribulation. Thereupon I, O my brother, hid myself and pulling off this my tunic, carried it to the market, saying in my mind, 'I will sell it and live on its price, till Allah accomplish to me whatso he will accomplish.' Then I took the tunic in my hand and cried it for sale, and the folk were looking at it and bidding for it, when, O my brother, thou camest by and seeing me commandedst me to the palace; but thy pages arrested and thrust me into the prison and there I abode till thou bethoughtest thee of me and badst bring me before thee. So now I have told thee what befel me, and Alhamdolillah—Glorified be God—for reunion!" Much marvelled the two Kings at Sa'id's tale and Taj al-Muluk

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induces the belief that the Arabs have been acquainted with the poems of Homer." Living intimately with the Greeks they could not have ignored the Iliad and the Odyssey: indeed we know by tradition that they had translations, now apparently lost. I cannot however, accept Lane's conjecture that "the story of Ulysses and Polyphemus may have been of Eastern origin." Possibly the myth came from Egypt, for I have shown that the opening of the Iliad bears a suspicious likeness to the proem of Pentaur's Epic.

[1] Arab. "Shakhtúr".

[2] In the Bresl. Edit. the ship is not wrecked but lands Sa'id in safety.

having made ready a goodly dwelling for Sayf al-Muluk and his Wazir, Daulat Khatun used to visit the Prince there and thank him for his favours and talk with him. One day, he met her and said to her, "O my lady, where is the promise thou madest me, in the palace of Japhet son of Noah, saying, 'Were I with my people, I would make shift to bring thee to thy desire?'" And Sa'id said to her, "O Princess, I crave thine aid to enable him to win his will." Answered she, "Yea, verily; I will do my endeavour for him, that he may attain his aim, if it please Allah Almighty." And she turned to Sayf al-Muluk and said to him, "Be of good cheer and keep thine eyes cool and clear." Then she rose and going in to her mother, said to her, "Come with me forthright and let us purify ourselves and make fumigations[1] that Badi'a al-Jamal and her mother may come and see me and rejoice in me." Answered the Queen, "With love and goodly gree;" and rising, betook herself to the garden and burnt off these perfumes which she always had by her; nor was it long before Badi'a al-Jamal and her mother made their appearance. The Queen of Hind foregathered with the other Queen and acquainted her with her daughter's safe return, whereat she rejoiced; and Badi'a al-Jamal and Daulat Khatun foregathered likewise and rejoiced in each other. Then they pitched the pavilions[2] and dressed dainty viands and made ready the place of entertainment; whilst the two Princesses withdrew to a tent apart and ate together and drank and made merry; after which they sat down to converse, and Badi'a al-Jamal said, "What hath befallen thee in thy stranger-hood?" Replied Daulat Khatun, "O my sister how sad is severance and how gladsome is reunion; ask me not what hath befallen me! Oh, what hardships mortals suffer!" cried she, "How so?" and the other said to her, "O my sister, I was inmured in the High-builded Castle of Japhet son of Noah, whither the son of the Blue King carried me off, till Sayf al-Muluk slew the Jinni and brought me back to my sire;" and she told her to boot all that the Prince had undergone of hardships and horrors before he came to the Castle.[3] Badi'a al-Jamal marvelled at her tale and said, "By Allah, O my sister, this is the most wondrous of wonders! This

[1] So in the Shah-nameh the Símurgh-bird gives one of her feathers to her protégé Zál which he will throw into the fire when she is wanted.

[2] Bresl. Edit. "Al-Zardakhánát" Arab. plur of Zarad-Khánah, a bastard word = armoury, from Arab. Zarad (hauberk) and Pers. Khánah = house etc.

[3] Some retrenchment was here found necessary to avoid "damnable iteration."

Sayf al-Muluk is indeed a man! But why did he leave his father and mother and betake himself to travel and expose himself to these perils?" Quoth Daulat Khatun, "I have a mind to tell thee the first part of his history; but shame of thee hindereth me therefrom." Quoth Badi'a al-Jamal, "Why shouldst thou have shame of me, seeing that thou art my sister and my bosom-friend and there is muchel a matter between thee and me and I know thou willest me naught but well? Tell me then what thou hast to say and be not abashed at me and hide nothing from me and have no fear of consequences." Answered Daulat Khatun, "By Allah, all the calamities that have betided this unfortunate have been on thine account and because of thee!" Asked Badi'a al-Jamal, "How so, O my sister?"; and the other answered, "Know that he saw thy portrait wrought on a tunic which thy father sent to Solomon son of David (on the twain be peace!) and he opened it not neither looked at it, but despatched it, with other presents and rarities to Asim bin Safwan, King of Egypt, who gave it, still unopened, to his son Sayf al-Muluk. The Prince unfolded the tunic, thinking to put it on, and seeing thy portrait, became enamoured of it; wherefore he came forth in quest of thee, and left his folk and reign and suffered all these terrors and hardships on thine account."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Seventy-fourth Night.

She said, It hath reached me, O auspicious King, that Daulat Khatun related to Badi'a al-Jamal the first part of Sayf al-Muluk's history; how his love for her was caused by the tunic whereon her presentment was wrought; how he went forth, passion-distraught, in quest of her; how he forsook his people and his kingdom for her sake and how he had suffered all these terrors and hardships on her account. When Badi'a al-Jamal heard this, she blushed rosy red and was confounded at Daulat Khatun and said, "Verily this may never, never be; for man accordeth not with the Jann." Then Daulat Khatun went on to praise Sayf al-Muluk and extol his comeliness and courage and cavalarice, and ceased not repeating her memories of his prowess and his excellent qualities till she ended with saying, "For the sake of Almighty Allah and of me, O sister mine, come and speak with

him, though but one word!" But Badi'a al-Jamal cried, "By Allah, O sister mine, this that thou sayest I will not hear, neither will I assent to thee therein;" and it was as if she heard naught of what the other said and as if no love of Sayf al-Muluk and his beauty and bearing and bravery had gotten hold upon her heart. Then Daulat Khatun humbled herself and said, "O Badi'a al-Jamal, by the milk we have sucked, I and thou, and by that which is graven on the seal-ring of Solomon (on whom be peace!) hearken to these my words for I pledged myself in the High-builded Castle of Japhet, to show him thy face. So Allah upon thee, show it to him once, for the love of me, and look thyself on him!" And she ceased not to weep and implore her and kiss her hands and feet, till she consented and said, "For thy sake I will show him my face once and he shall have a single glance." With that Daulat Khatun's heart was gladdened and she kissed her hands and feet. Then she went forth and fared to the great pavilion in the garden and bade her slave-women spread it with carpets and set up a couch of gold and place the wine-vessels in order; after which she went into Sayf al-Muluk and to his Wazir Sa'id, whom she found seated in their lodging, and gave the Prince the glad tidings of the winning of his wish, saying, "Go to the pavilion in the garden, thou and thy brother, and hide yourselves there from the eyes of men so none in the palace may espy you, till I come to you with Badi'a al-Jamal." So they rose and repaired to the appointed pavilion, where they found the couch of gold set and furnished with cushions, and meat and wine ready served. So they sat awhile, whilst Sayf al-Muluk bethought him of his beloved and his breast was straitened and love and longing assailed him: wherefore he rose and walked forth from the vestibule of the pavilion. Sa'id would have followed him, but he said to him, "O my brother, follow me not, but sit in thy stead till I return to thee." So Sa'id abode seated, whilst Sayf al-Muluk went down into the garden, drunken with the wine of desire and distracted for excess of love-longing and passion-fire: yearning agitated him and transport overcame him and he recited these couplets,

"O passing Fair[1] I have none else but thee; * Pity this slave in thy love's slavery!
Thou art my search, my joy and my desire! * None save thyself shall love this heart of me:

[1] *i.e.* Badi'a al-Jamal.

Would Heaven I knew thou knewest of my wails * Night-long and eye-lids oped by memory.
Bid sleep to sojourn on these eyen-lids * Haply in vision I thy sight shall see.
Show favour then to one thus love-distraught: * Save him from ruin by thy cruelty!
Allah increase thy beauty and thy weal; * And be thy ransom every enemy!
So shall on Doomsday lovers range beneath * Thy flag, and beauties 'neath thy banner be."

Then he wept and recited these also,

"That rarest beauty ever bides my foe * Who holds my heart and lurks in secresy:
Speaking, I speak of nothing save her charms * And when I'm dumb in heart-core woneth she."

Then he wept sore and recited the following,

"And in my liver higher flames the fire; * You are my wish and longsome still I yearn:
To you (none other!) bend I and I hope * (Lovers long-suffering are!) your grace to earn;
And that you pity me whose frame by Love * Is waste and weak his heart with sore concern:
Relent, be gen'rous, tender-hearted, kind: * From you I'll ne'er remove, from you ne'er turn!"

Then he wept and recited these also,

"Came to me care when came the love of thee, * Cruel sleep fled me like thy cruelty:
Tells me the messenger that thou art wroth: * Allah forfend what evils told me he!"

Presently Sa'id waxed weary of awaiting him and going forth in quest of him, found him walking in the garden, distraught and reciting these two couplets,

"By Allah, by th' Almighty, by his right[1] * Who read the Koran-Chapter 'Fátir'[2] hight;
Ne'er roam my glances o'er the charms I see; * Thy grace, rare beauty, is my talk by night."

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[1] Mohammed.
[2] Koran xxxv. "The Creator" (Fátir) or the Angels, so called from the first verse.

So he joined him and the twain walked about the garden together solacing themselves and ate of its fruits. Such was their case;[1] but as regards the two Princesses, they came to the pavilion and entering therein after the eunuchs had richly furnished it, according to command, sat down on the couch of gold, beside which was a window that gave upon the garden. The castratos then set before them all manner rich meats and they ate, Daulat Khatun feeding her foster-sister by mouthfuls,[2] till she was satisfied; when she called for divers kinds of sweetmeats, and when the neutrals brought them, they ate what they would of them and washed their hands. After this Daulat Khatun made ready wine and its service, setting on the ewers and bowls and she proceeded to crown the cups and give Badi'a al-Jamal to drink, filling for herself after and drinking in turn. Then Badi'a al-Jamal looked from the window into the garden and gazed upon the fruits and branches that were therein, till her glance fell on Sayf al-Muluk, and she saw him wandering about the parterres, followed by Sa'id, and she heard him recite verses, raining the while railing tears. And that glance of eyes cost her a thousand sighs,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

When it was the Seven Hundred and Seventy-fifth Night,

She continued, It hath reached me, O auspicious King, that when Badi'a al-Jamal caught sight of Sayf al-Muluk as he wandered about the garden, that glance of eyes cost her a thousand sighs, and she turned to Daulat Khatun and said to her (and indeed the wine sported with her senses), "O my sister, who is that young man I see in the garden, distraught, love-abying, disappointed, sighing?" Quoth the other, "Dost thou give me leave to bring him hither, that we may look on him?"; and quoth the other, "An thou can avail to bring him, bring him." So Daulat Khatun called to him, saying "O King's son, come up to us and bring us thy beauty and thy loveliness!" Sayf al-Muluk recognised her

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[1] In the Bresl. Edit. (p. 263) Sayf al-Muluk drops asleep under a tree to the lulling sound of a Sákiyah or water-wheel, and is seen by Badi'a al-Jamal, who falls in love with him and drops tears upon his cheeks, etc. The scene, containing much recitation, is long and well told.

[2] Arab. "Lukmah" = a *bouchée* of bread, meat, fruit or pastry, and especially applied to the rice balled with the hand and delicately inserted into a friend's mouth.

voice and came up into the pavilion; but no sooner had he set eyes on Badi'a al-Jamal, than he fell down in a swoon; whereupon Daulat Khatun sprinkled on him a little rose-water and he revived. Then he rose and kissed ground before Badi'a al-Jamal who was amazed at his beauty and loveliness; and Daulat Khatun said to her, "Know, O Princess, that this is Sayf al-Muluk, whose hand saved me by the ordinance of Allah Almighty and he it is who hath borne all manner burthens on thine account: wherefore I would have thee look upon him with favour." Hearing this Badi'a al-Jamal laughed and said, "And who keepeth faith, that this youth should do so? For there is no true love in men." Cried Sayf al-Muluk, "O Princess, never shall lack of faith be in me, and all men are not created alike." And he wept before her and recited these verses,

"O thou, Badi'a 'l-Jamál, show thou some clemency * To one those lovely eyes opprest with witchery!
By rights of beauteous hues and tints thy cheeks combine * Of snowy white and glowing red anemone,
Punish not with disdain one who is sorely sick * By long, long parting waste hath waxed this frame of me:
This is my wish, my will, the end of my desire, * And Union is my hope an haply this may be!"

Then he wept with violent weeping; and love and longing got the mastery over him and he greeted her with these couplets,

"Peace be to you from lover's wasted love, * All noble hearts to noble favour show:
Peace be to you! Ne'er fail your form my dreams; * Nor hall nor chamber the fair sight forego!
Of you I'm jealous: none may name your name: * Lovers to lovers aye should bend thee low:
So cut not off your grace from him who loves * While sickness wastes and sorrows overthrow.
I watch the flowery stars which frighten me; * While cark and care mine every night foreslow.
Nor Patience bides with me nor plan appears: * What shall I say when questioned of my foe?
God's peace be with you in the hour of need, * Peace sent by lover patient bearing woe!"

Then for the excess of his desire and ecstasy he repeated these couplets also,

"If I to aught save you, O lords of me, incline; * Ne'er may I win of you my wish, my sole design!
Who doth comprise all loveliness save only you? * Who makes the Doomsday dawn e'en now before these eyne?
Far be it Love find any rest, for I am one * Who lost for love of you this heart, these vitals mine."

When he had made an end of his verses, he wept with sore weeping and she said to him, "O Prince, I fear to grant myself wholly to thee lest I find in thee nor fondness nor affection; for oftentimes man's fidelity is small and his perfidy is great and thou knowest how the lord Solomon, son of David (on whom be the Peace!), took Bilkis to his love but, whenas he saw another fairer than she, turned from her thereto." Sayf al-Muluk replied, "O my eye and O my soul, Allah hath not made all men alike, and I, Inshallah, will keep my troth and die beneath thy feet. Soon shalt thou see what I will do in accordance with my words, and for whatso I say Allah is my warrant." Quoth Badi'a al-Jamal, "Sit and be of good heart and swear to me by the right of thy Faith and let us covenant together that each will not be false to other; and whichever of us breaketh faith may Almighty Allah punish!" At these words he sat down and set his hand in her hand and they sware each to other that neither of them would ever prefer to the other any one, either of man or of the Jann. Then they embraced for a whole hour and wept for excess of their joy, whilst passion overcame Sayf al-Muluk and he recited these couplets,

"I weep for longing love's own ardency * To her who claims the heart and soul of me.
And sore's my sorrow parted long from you, * And short's my arm to reach the prize I see;
And mourning grief for what my patience marred * To blamer's eye unveiled my secresy;
And waxed strait that whilome was so wide * Patience nor force remains nor power to dree.
Would Heaven I knew if God will ever deign to join * Our lives, and from our cark and care and grief set free!"

After this mutual troth-plighting, Sayf al-Muluk arose and walked in the garden and Badi'a al-Jamal arose also and went forth also afoot followed by a slave-girl bearing somewhat of food and a

flask[1] of wine. The Princess sat down and the damsel set the meat and wine before her: nor remained they long ere they were joined by Sayf al-Muluk, who was received with greeting and the two embraced and sat them down.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

When it was the Seven Hundred and Seventy-sixth Night,

She pursued, It hath reached me, O auspicious King, that having provided food and wine, Badi'a al-Jamal met Sayf al-Muluk with greetings, and the twain having embraced and kissed sat them down awhile to eat and drink. Then said she to him, "O King's son, thou must now go to the garden of Iram, where dwelleth my grandmother, and seek her consent to our marriage. My slave-girl Marjánah will convey thee thither and as thou farest therein thou wilt see a great pavilion of red satin, lined with green silk. Enter the pavilion heartening thyself and thou wilt see inside it an ancient dame sitting on a couch of red gold set with pearls and jewels. Salute her with respect and courtesy; then look at the foot of the couch, where thou wilt descry a pair of sandals[2] of cloth interwoven with bars of gold, embroidered with jewels. Take them and kiss them and lay them on thy head[3]; then put them under thy right armpit and stand before the old woman, in silence and with thy head bowed down. If she ask thee, 'Who art thou and how camest thou hither and who led thee to this land? And why hast thou taken up the sandals?' make her no answer, but abide silent till Marjanah enter, when she will speak with her and seek to win her aproof for thee and cause her look on thee with consent; so haply Allah Almighty may incline her heart to thee and she may grant thee thy wish." Then she called the handmaid Marjanah hight and said to her, "As thou lovest me, do my errand this day and be not neglectful therein! An thou accomplish it, thou shalt be a free woman for the sake of Allah Almighty, and I will deal honourably by thee

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[1] Arab. "Saláhiyah," also written Saráhiyah: it means an ewer-shaped glass-bottle.

[2] Arab. "Sarmújah," of which Von Hammer remarks that the dictionaries ignore it; Dozy gives the forms Sarmúj, Sarmúz and Sarmúzah and explains them by "espèce de guêtre, de sandale ou de mule, qu'on chausse par-dessus la botte."

[3] In token of profound submission.

with gifts and there shall be none dearer to me than thou, nor will I discover my secrets to any save thee. So, by my love for thee, fulfil this my need and be not slothful therein." Replied Marjanah, "O my lady and light of mine eyes, tell me what is it thou requirest of me, that I may accomplish it with both mine eyes." Badi'a rejoined, "Take this mortal on thy shoulders and bear him to the bloom-garden of Iram and the pavilion of my grandmother, my father's mother, and be careful of his safety. When thou hast brought him into her presence and seest him take the slippers and do them homage, and hearest her ask him, saying, 'Whence art thou and by what road art come and who led thee to this land, and why hast thou taken up the sandals and what is thy need that I give heed to it?' do thou come forward in haste and salute her with the salam and say to her, 'O my lady, I am she who brought him hither and he is the King's son of Egypt.[1] 'Tis he who went to the High-builded Castle and slew the son of the Blue King and delivered the Princess Daulat Khatun from the Castle of Japhet son of Noah and brought her back safe to her father: and I have brought him to thee, that he may give thee the glad tidings of her safety: so deign thou be gracious to him.' Then do thou say to her, 'Allah upon thee! is not this young man handsome, O my lady?' She will reply, 'Yes'; and do thou rejoin, 'O my lady, indeed he is complete in honour and manhood and valour and he is lord and King of Egypt and compriseth all praiseworthy qualities.' An she ask thee, 'What is his need?' do thou make answer, 'My lady saluteth thee and saith to thee,

[1] Arab. "Misr" in Ibn Khaldún is a land whose people are settled and civilised hence "Namsur" = we settle; and "Amsár" = settled provinces. Al-Misrayn was the title of Basrah and Kufah the two military cantonments founded by Caliph Omar on the frontier of conquering Arabia and conquered Persia. Hence "Tamsír" = founding such posts, which were planted in Mesopotamia, Syria and Egypt. In these camps were stationed the veterans who had fought under Mohammed; but the spoils of the East soon changed them to splendid cities where luxury and learning flourished side by side. Sprenger (Al-Mas'údi pp. 19, 177) compares them ecclesiastically with the primitive Christian Churches such as Jerusalem, Alexandria and Antioch. But the Moslems were animated with an ardent love of liberty and Kufah under Al-Hajjaj the masterful, lost 100,000 of her turbulent sons without the thirst for independence being quenched. This can hardly be said of the Early Christians who, with the exception of a few staunch-hearted martyrs, appear in history as pauvres diables and poules mouillées, ever oppressed by their own most ignorant and harmful fancy that the world was about to end.

how long shall she sit at home, a maid and unmarried? Indeed, the time is longsome upon her for she is as a magazine wherein wheat is heaped up.[1] What then is thine intent in leaving her without a mate and why dost thou not marry her in thy lifetide and that of her mother, like other girls?' If she say, 'How shall we do to marry her? An she have any one in mind, let her tell us of him, and we will do her will as far as may be!' do thou make answer, 'O my lady, thy daughter saith to thee, 'Ye were minded aforetime to marry me to Solomon (on whom be peace!) and portrayed him my portrait on a tunic. But he had no lot in me; so he sent the tunic to the King of Egypt and he gave it to his son, who saw my portrait figured thereon and fell in love with me; wherefore he left his father and mother's realm and turning away from the world and whatso is therein, went forth at a venture, a wanderer, love-distraught, and hath borne the utmost hardships and honours for my sake of me.' Now thou seest his beauty and loveliness, and thy daughter's heart is enamoured of him; so, if ye have a mind to marry her, marry her to this young man and forbid her not from him for he is young and passing comely and King of Egypt, nor wilt thou find a goodlier than he; and if ye will not give her to him, she will slay herself and marry none neither man nor Jinn.' " "And," continued Badi'a al-Jamal, "Look thou, O Marjanah, *ma mie*,[2] how thou mayst do with my grandmother, to win her consent, and beguile her with soft words, so haply she may do my desire." Quoth the damsel, "O my lady, upon my head and eyes will I serve thee and do what shall content thee." Then she took Sayf al-Muluk on her shoulders and said to him, "O King's son, shut thine eyes." He did so and she flew up with him into the welkin; and after awhile she said to him, "O King's son, open thine eyes." He opened them and found himself in a garden, which was none other than the garden of Iram; and she showed him the pavilion and said, "O Sayf al-Muluk, enter therein!" Thereupon he pronounced the name of Allah Almighty and entering cast a look upon the garden,

[1] *i.e.* Waiting to be sold and wasting away in single cursedness.

[2] Arab. "Yá dádati": dádat is an old servant-woman or slave, often applied to a nurse, like its congener the Pers. Dádá, the latter often pronounced Daddeh, as Daddeh Bazm-árá in the Kuisum-nameh (Atkinson's "Customs of the Women of Persia," London, 8vo, 1832).

when he saw the old Queen sitting on the couch, attended by her waiting women. So he drew near her with courtesy and reverence and taking the sandals bussed them and did as Badi'a al-Jamal had enjoined him. Quoth the ancient dame, "Who art thou and what is thy country; whence comest thou and who brought thee hither and what may be thy wish? Wherefore dost thou take the sandals and kiss them and when didst thou ask of me a favour which I did not grant?" With this in came Marjanah[1] and saluting her reverently and worshipfully, repeated to her what Badi'a al-Jamal had told her; which when the old Queen heard, she cried out at her and was wroth with her and said, "How shall there be accord between man and Jinn?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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[1] Marjánah has been already explained. D'Herbelot derives from it the Romance name *Morgante la Déconvenue*, here confounding Morgana with Urganda; and Keltic scholars make Morgain=Mor Gwynn—the white maid (p. 10, Keightley's Fairy Mythology, London, Whittaker, 1833).

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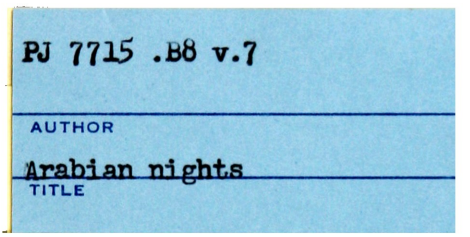

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Arabian nights

Nights